

THE
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ART. I.—SUDHOFF'S OLEVIANUS.

The conductors of this Review have never felt constrained to limit it to strictly original matter. They have always admitted, as falling within its original aim and scope, properly executed translations, especially from the German, of such literary or theological matter as seemed to belong to its peculiar province. The translation here given will commend itself to many among our clerical and lay readers, who are interested in seeing the treasures of the Reformation theological lore brought out to view. It will be seen that the translation is by one who is not fully master of English phraseology. Some of its idioms the editors might have corrected, but not having the original work at hand, they felt, that in doing so, they might be unfair to the sense of the author. A casualty, which could not be controlled, places this translation as the first article in the present No.—EDS.

THE Rev. Charles Sudhoff has published in the German language, Dr. Caspar Olevianus' "Firm Ground of Christian Doctrine in the German Reformed Church," and accompanied its various doctrinal positions with remarks at considerable length, by way of exposition and confirmation. The work is a most excellent one. The writer is satisfied, that an English translation of it would be of immense service to the German Reformed Church, inasmuch as it would introduce among the membership, at least a portion of the ancient doctrinal treasures of the Church. That such a measure is necessary and would be useful, no argument is needed to prove. Every living mem-

ber of the German Reformed Church must desire to know what our Reformed forefathers believed; in what spiritual element they lived, and on what ground they based their hopes of salvation. This desire can be satisfied to a great extent by reading and *studying* the work to which we have referred. We here give a translation of a small portion, embraced in the first part of the work. This may serve as a specimen, though we consider the latter part the most interesting and instructive. Should this effort be received with favor, we may follow it up with others, as leisure and space will permit.—TRANSLATOR.

DEFINITION OF THE ARTICLES OF CHRISTIAN FAITH.

In what does man's happiness consist?

In the assurance of his union and fellowship with God, the only fountain of all good, and of true happiness, as St. John says: "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. And these things write we unto you, that your joy may be full." 1 John 1: 3, 4.

But since God is light and no darkness is in him, being so holy that no sinner can stand in his presence; whilst we are unholy and deceive ourselves, if we say we have no sin, and the truth is not in us;—how then shall we enjoy fellowship with God?

God is indeed holy and just, as now stated, and he wills that man, originally created in his own image, in righteousness and true holiness, shall again be like unto him, as all the commandments require; or else he will cast him away as a vessel corrupted by Satan and man's disobedience, unless full satisfaction is made for his transgressions. But man is by nature unclean and unjust; he does not love God with all his heart, soul and mind, nor his neighbor as himself; neither can he remove the old debt, but increases it daily. This is a great contradiction: God's justice and anger against sin, and man's injustice and constant increase of guilt. Nor will the Lord set aside his justice to make room for the exercise of his mercy alone. He can and will manifest his mercy in such a manner

only, that his justice and truthfulness do not suffer by it. As it is written : " For I will not justify the wicked." (Ex. 23: 7.) It is most evident from this, that man cannot come to God without a mediator and deliverer, who has satisfied the just demands of God, and obtained grace for sinners.

Since God then, in his justice, demands that we either keep the Law in the exercise of perfect love to God and to our fellow men, or else suffer eternal punishment; and since we are so corrupt, ever since the fall of Adam, that by nature we hate God and our neighbor, and thus increase our guilt daily; therefore I consider a Saviour absolutely necessary to satisfy the just demands of God. But where is such a mediator and deliverer to be found?

In vain do we search the whole universe through for any mere creature to make satisfaction for us; because none is able. Our inquiry among the angels for a Saviour would receive the following twofold reply :

First. The angels are not obliged to suffer in behalf of man; therefore, the justice of God does also not require of them to make satisfaction for us. And just as unreasonable would it be to punish any other creature for what man has committed.

Secondly. Since our Saviour must suffer and overcome the infinite and eternal wrath of God against sin, it is evident that all the angels would have been too weak; they must have sunk and perished under it. But if angels are too weak to bear and overcome for mankind the wrath of God, much less could we find any other mere creature to bear the load of our sins, so as to deliver us from guilt.

What sort of a mediator and deliverer then, must we seek for?

For one who is very man, perfectly righteous, and yet more powerful than all creatures, that is, one who is also very God. But this one is Jesus Christ, crucified for our sins, and risen again for our justification, who is the only way to eternal life, revealed by God himself from the beginning, to a fallen and lost human race. The Father of mercy has not waited until man came and sought grace; but he condescended to follow and overtake him when he fled from his holy presence; and in

pure mercy he has promised to receive him into grace again, and thus to restore his lost condition. This promise was first made to Adam, (in the language addressed to the serpent:) "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel." Subsequently it was made in clearer terms to Abraham and his posterity: "By myself have I sworn, saith the Lord, in thy seed shall all the nations of the earth be blessed." (Gen. 3: 15; and 22: 16-18.) Finally, the promise is repeated to David also, in consequence of which Christ is called the Son of David.

This Saviour, promised by God and now sent into the world, is Christ Jesus, very man and perfectly righteous, and yet more powerful than all creatures, that is, one who is also very God. He has given himself as a sacrifice on the cross to make satisfaction for our sins. Of him the Father testifies from heaven: "This is my beloved Son, in whom I am well pleased; him shall ye hear." (Matth. 3: 17.) And Christ himself confirms this testimony, when he says: "I am the way, the truth and the life." (John 14: 6.)

Why do you call Christ the only way to eternal life?

Because he is the mediator, and, through his obedience and intercession, has established the atonement and covenant, by which man can become united to God, the source and cause of all true happiness. For this reason the Prophet Isaiah calls him also "Immanuel," that is: *God with us!* and Christ confirms this by declaring, "No man can come to the Father, except by me." (John 14: 6.) Also Matth. 11: 27: "No man knows the Father, save the Son, and he to whomsoever the Son will reveal to him." See also 1 Tim. 2: 5.

Why is the salvation of man and his re-union with God presented to us in the form of a covenant of grace?

That we may feel sure and convinced of the enduring, eternal peace and friendship, instituted between God and ourselves through the sacrifice of his Son. This is the reason why God calls the new relation between himself and the sinner, an everlasting covenant. In his loving kindness and grace, he has pledged himself by promise and oath, even whilst we were yet

sinners, that he would send his only begotten Son in human nature, to suffer and die for us, and by his sacrifice to institute a perpetual salvation and everlasting peace, to quiet our conscience and cause comfort to reign in our souls. He has promised to be our God with all his divine blessings, to grant us pardon of sin, the gift of the Holy Spirit, and life eternal; all without our own merit, on the only condition that we by faith accept and appropriate to ourselves the gift of his promised and now revealed Son.

But how has Christ, our Mediator, instituted the covenant between God and man? that is, how has he so reconciled the Father, that our sins shall no more be remembered forever, but that we shall now be blessed with the Holy Spirit and eternal life?

Through his sacrifice on the cross he has reconciled the Father, and instituted an everlasting covenant between him and us, as the Son of God himself declares: "It is finished." And in Heb. 10: 14, the Holy Spirit says: "By one offering he hath perfected forever them that are sanctified."

But in order to make a sacrifice powerful enough for a perfect reconciliation, and to institute also an everlasting covenant between God and man, was it necessary that he, from whom this sacrifice was expected, should be very man, like unto his brethren in all things, sin excepted, and at the same time also very God?

Yes, this was absolutely necessary, because God could not suffer any sort of redemption to take place, in which he himself would have appeared untrue and unjust. His truthfulness demanded, that (according to the solemn declaration: "The day thou eatest thereof, thou shalt surely die,") the Messiah should be the seed of the woman, that is, very man in body and soul, to satisfy this unchangeable truth of God, and take on himself the pains of eternal death. (Gen. 2: 17; Heb. 2; 2 Cor. 5.)

Again, because God has declared: "I will not justify the wicked," (Ex. 23: 7,) therefore his justice forbids him to enter into covenant relation with the unjust and wicked, except it be done, so that "the just—namely, Christ—die for the unjust."

(1 Peter 3: 18.) Hence the mediator must not only be very man, but also very God, in order to offer a complete sacrifice for all. Without this he could not be our Saviour: 1,) Because God alone can save effectually; as it is said by the Prophet: "I, even I am the Lord, and besides me there is no Saviour." (Isa. 43: 11; Hos. 13: 4-9; 1 Cor. 15: 22.) And, 2,) Because he should take upon himself the insufferable pain of all creatures, (to satisfy the righteous judgment of God upon our innumerable sins, committed against his infinite majesty,) therefore, he must be very man; but, in such a manner, that, at the same time, he might remain infinite, that is, very God, so that the human nature could be supported by the infinite power of its God-head, to sustain and remove the burden of God's wrath. In this way he has established an unlimited, perpetual satisfaction for our sins, and brought to us the eternal grace of God. (More will be said of this on the article of Faith, "Conceived by the Holy Ghost," &c.)

Since this, then, is the only way to eternal life, namely, Jesus Christ crucified, very God and very man, for such reasons as you have now stated, must it not necessarily follow, that all other religions are false, because they teach different ways and means to happiness and life eternal?

The Christian religion is the only true one; for Christians alone enjoy a correct knowledge of the Supreme Being. They know him to be perfectly just and also perfectly merciful, hence the only true God. His justice is manifest in this, that he does not suffer our sins to go unpunished, but has visited all our transgression, with unspeakable suffering in his only beloved Son on the cross. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes are we healed." (Isa. 53: 5.) Hence God does not accept a partial, but requires a complete satisfaction for our sins. His infinite mercy, on the other hand, is manifest in this, that he does not require any satisfaction from us, but has given his beloved Son to be a propitiation for our sins, without any merit on our part, even whilst we were yet his enemies. All other religions do not acknowledge God as a perfectly just and infinitely merciful

Being. Take for instance a Jew, a Mohammedan, or even some deluded Papist, who also knows indeed that God is just, and will not, therefore, suffer sin to go unpunished ; yet, when his conscience smites him for transgressions that have merited eternal damnation, he imagines that he will be able to satisfy God by laying an offering of some kind on the altar. This is like a criminal offering the judge a small sum of money for his delivery, which he would never attempt if he felt fully convinced, that the judge was an honest and just man. So all other religions, instead of a full satisfaction, (which only Christ, but no mere creature could make,) they cause the sinner, before the judgment bar of God, to depend on a few imaginary good works, which are indeed less than one to a thousand, in comparison with their transgressions. From this, it is evident, that they are not fully conscious of the infinite justice of God. And neither are they conscious of his infinite mercy ; else they would never imagine that their offerings and worship should satisfy him. But since God is not partial, but perfect in his justice and mercy, and will be regarded and obeyed as such, it is evident that all those, relying on their own good works, and thus denying in fact the infinite justice and mercy of God, do not worship the true God, but an idol created by their own fancy.

As Christ crucified is the only way to true happiness, there can also be only one true doctrine, representing this Christ to us with all his gracious benefits ; but where is this doctrine found ?

In the Gospel, in which are comprehended the promises of true happiness ; for which reason it is also called, "The glad tidings of salvation,—a word of salvation,—a power of God unto salvation." (Rom. 1 : 16.) Indeed the divine law leads us directly to this doctrine. For after we have become convinced of our unrighteousness, and are filled with sad apprehensions in view of a just punishment, the divine law teaches us, not to seek comfort and happiness in ourselves, but to embrace, with a believing heart, that which is freely offered to us in the Gospel. In proof of this, the Apostle Paul says : "For Christ is the end of the law for righteousness to every one

that believeth." (Rom. 10: 4.) And, "The law was our schoolmaster to bring us to Christ, that we might be justified by faith." Gal. 3: 24.

I desire to have the nature of the Gospel yet more fully explained by you.

The Gospel, or glad tidings, which brings joy to the hearts of poor, perishable sinners, is a revelation of the parental, immutable will of God, wherein he promises, and proves it by the death and resurrection of his Son, that all our sins are forever blotted out and forgiven. Because Christ has not died for his own, but for *our* sins, as if he himself had committed them, and has risen above the power and effect of sin as a mighty conqueror; (1 Cor. 15: 17,) hence, it follows, that not one of all our sins remains, for which he has not given full satisfaction. For if only one of all those sins, which Christ took upon himself, had remained unpaid for, he could not have arisen, but must have remained in death. Because where there is yet one sin, there is also eternal death, as God himself has declared. (Deut. 27: 15-26.) Indeed, "the wages of sin is death." (Rom. 6: 23.) Therefore, because Christ has risen from the power and effect of sin as a mighty conqueror, and that too in our own human nature, (which he has assumed and retains throughout eternity,) this is to us a public testimony, that, in the sight of God, we shall be considered as pure and just as Christ was when he arose from the grave. (Rom. 4: 24, 25. 1 Cor. 15: 17.) Besides, God promises in the Gospel, and, through Christ, he actually bestows the gift of the Holy Spirit, who turns the hearts of men from sin and from the power of Satan unto the living God; bearing also witness with our spirits that we are God's children. Thus our joy in God and eternal life begins here below, and shall be completed in the heavens above. All this is freely offered to us in the Gospel, without respect to our past, present or future merits of pious works; it is all made our own by grace through faith; "*That he that glorieth, let him glory in the Lord.*" (Jer. 9: 24. 1 Cor. 1: 31.)

It might be stated also more briefly, thus: The Gospel is a revelation of the parental and unchangeable will of God, where-

in he promises all believers the full pardon of their sins from all eternity. And this pardon remains, so that throughout all eternity their sins shall not be remembered. Again, that he grants us also the gift of his Holy Spirit freely, without all our past, present and future merits, alone on account of the voluntary sacrifice of Christ's person, very God and very man; which sacrifice was present with God from all eternity, and was afterwards promised to man, but is now finished and retains its efficacy for our complete salvation for ever and ever. (Eph. 1: 7-12.)

But what difference is there between the Law and the Gospel?

The Law is that knowledge, which God has engrafted on nature, and has afterwards repeated and renewed in his commandments to man. In it he presents to us what we are bound to do and to leave undone. He requires of us complete obedience, internally and externally; and on the condition, that we keep the law perfectly all our lifetime, he promises eternal life. But if, on the other hand, we transgress one or more parts of the Law, he threatens eternal damnation; as he has said: "Cursed is every one that continueth not in all things, written in the book of the Law, to do them." And after the Law has been once transgressed, it contains no promises, that by its help, that is, by works of the Law, our sins may be forgiven; but passes the sentence of condemnation immediately.

The Gospel, however, or glad tidings, is a knowledge, which the wisest and best of men in a state of nature, could not discover; it was revealed from heaven. In it, God does not require anything of us, but offers and presents to us the righteousness which the Law requires, namely, the perfect obedience of Jesus Christ in suffering and death, for the sake of which all our sins, and the condemnation, threatened by the Law, are forgiven and blotted out. (Rom. 5; Gal. 3.) In the Gospel, he does not pardon our sins on condition that we fulfill the Law, but—although we have never kept it and cannot fully keep it now, nevertheless he has pardoned our sins and given us eternal life—as an unmerited gift through faith in Jesus Christ. "For the Law was given by Moses, but grace and truth came by Jesus Christ." (John 1: 17,) "For what the

Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8 : 3, 4.) So also, Gal. 3; 12-15, "The Law is not of faith : but the man that doeth them, shall live in them. Christ hath redeemed us from the curse of the Law, being made a curse for us ; for it is written : Cursed is every one that hangeth on a tree : That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith."

Do we then become partakers of Christ and all his benefits only by true faith and confidence in God's promises, as contained in the Gospel?

By the exercise of faith and confidence alone, as St. John says : "But as many as received him, to them gave he power to become the Sons of God." (1 : 12.) It is also certain that these two expressions : "We are justified by faith alone," and, "Through faith and confidence alone do we receive Christ our righteousness," are of the same import. For in both it is evidently Faith, that lays hold of the promised forgiveness of sin for Christ's sake, by which alone we are justified before God. In short, Christ is offered to us by the Father in no other way than through the simple preaching of his word ; (1 Cor. 2;) hence we can receive Christ only by believing in our hearts the promises of the Gospel.

What is Faith?

Faith is that gift of the Holy Spirit, which qualifies man to give his hearty consent to the will of God, after having learned it, and to adore him for having spoken all his words wisely ; which are, therefore, good, as also the manner in which they have been spoken. Faith causes and enables man to consider God a truthful and omnipotent Being, who certainly will, and powerfully can, fulfill all that he has promised ; therefore, he gives God the honor, irrespective of all that may appear contradictory, both in our own wisdom and in all other creatures.

In the entire Scriptures the believing heart considers chiefly this promise of the Gospel ; that God, who has given himself to

us as a Father, is so completely reconciled to us in Christ, that he suffers nothing to befall us, except what is for our own good ; and that by grace he has set us free from all our sins, and by his Holy Spirit will sanctify us to life eternal; that also meanwhile he supports us by the same power, by which he raised his Son from the dead and put all things under him, in order that the hope of eternal life, grounded in the truthfulness and omnipotence of God, might be perfect and immovable. This definition of faith comprehends the entire life of man, showing that all his actions must proceed from, and be grounded in faith, provided they shall be pleasing in the sight of God. For what is said in the Epistle to the Hebrews, (11 : 6,) "Without faith it is impossible to please God," has reference not only to justification, but includes all our actions.

According to this, the definition of faith points out the salvation and special grace of justification from sin, freely offered and granted in Christ, which, because it reveals to us the reconciled, parental heart of God, is justly regarded the ground in the divine Being, on which must be based all that we have to believe, or by faith to expect from him.

Finally, sanctification is also added to eternal life, together with perseverance to the end, which is likewise received in Christ by faith, through whom God will bestow it. The passages of Scripture on which this definition is based, are especially the fourth chapter of Romans, from the sixteenth verse, and first chapter of Ephesians from the seventeenth verse, to the end of both chapters.

Please give me a more simple and practical definition of faith, to comprehend these articles of belief more fully.

Faith means, *to know*,* that this is the constant,† immutable will of God, and in this divine will to trust with our *whole heart*,‡ namely, that he, by grace, grants us unmerited pardon of all our sins, and happiness,§ which he had promised previously by the Prophet and has now established through Christ, as the articles of our Christian faith testify. *To know*—I say—that the things comprehended in these articles, God has really bestow-

* Eph. 1: 9—† Ps. 110: 4—‡ Rom. 10: 10. Luke 2: 14. 1: 1, 63. 2: 29—
§ Luke 1: 70-73. 77, 78. Acts 10: 43.

ed on us with a liberal hand,* of which the Son of God himself bears witness,—and to rely on this eternal will of God with heartfelt confidence; also to give, in the articles of Faith, this honor and glory to God,† that he has actually fulfilled and manifested his truthfulness and almighty power in establishing for us the promised salvation in Christ Jesus,‡ and that he will also manifest the same truthfulness and power§ to make us partakers of it fully; without regard to whatever there may be in us or in any other creatures, contrary to this promised and now in Christ established grace, that might seem to be an hindrance to the truthfulness and power of God; but to consider all this as nothing, though it be even sin or death. (Rom. 10: 6, 7, &c.) As Paul says of Abraham, that he grew not weak in faith, and considered not his own body, now dead, nor did he stagger at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform. Therefore it was imputed to him for righteousness. But—says the Apostle further—this is not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was sacrificed for our transgressions, and was raised again for our justification. (Rom. 4: 19, &c.) Other testimonies of Scripture, from which this description has been made, may be examined.||

Repeat here the articles of the confession of faith.

I believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ his only begotten Son our Lord: Who was conceived by the Holy Ghost: Born of the Virgin Mary: Suffered under Pontius Pilate: Was crucified, dead and buried: He descended into Hell: The third day he rose from the dead: He ascended into Heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost: I believe in the Holy Catholic Church: The

*Acts 13: 32, 38, 39—†Acts 13: 48-52—‡Rom. 4: 20, 24, 25. Eph. 1: 6, 7. 2 Tim. 1: 9, 10—§2 Tim. 1: 12. 1 Peter 1: 4, 5. Eph. 1: 19, 20, 23.
||See Remarks III.

communion of Saints : The forgiveness of sins : The resurrection of the body and the life everlasting. Amen.

Is this a new faith ?

It is the old, true and undoubted Christian faith, which the Apostles have confessed and preached. And this short confession of faith is a certain rule to judge by, what doctrines are of God, and whether they are correct. For whatever is contrary to one or more articles of faith, must be false ; and if we remain simply by the articles of faith, we cannot fall into error.

Give me direction, what I must do to obtain firm confidence and sure consolation from the articles of faith.

First: In all the articles of faith remember the promise of God, that he has promised and actually given to you what is contained in the articles, if you cherish that confidence in your heart and confess it with the mouth. For instance, when you confess : He suffered under Pontius Pilate, you must not *only think of the fact*, as it took place in the history of the passion ; (for that the evil one knows also,) but believe that in this article God has promised and assured you, that he has suffered *for you*, and that his suffering is *your own*, the same *as if you had endured it yourself*. Likewise when you confess : He was crucified (namely, for me,) God promises you that he has given his Son to be crucified *for you*, as Paul says : " Who loved me, and gave himself for me," (Gal. 2 : 20,) and that, therefore, it is accounted to you not less than if you yourself had been nailed to the cross, since Christ was nailed to it to give satisfaction for *your* sins. In short : Remember always, that what is contained in every article, has been promised and given to you for your salvation. Hence you say also : I believe indeed, that all this has taken place for my own good, and God has promised and given it, as well to me, as to the holiest one. Yea, you may rest assured, that if you had been the only poor and lost sinner on earth, Christ would have left the ninety and nine saved ones in the heavens, and come down to you from his divine glory, to seek you, to bear you on his shoulder and to save you, as he himself has taught in the Gospel.

Secondly: If any one desires to apply and appropriate to himself the promises of Christ, let him follow this direction :

namely, whatever the Son of God has experienced in body and soul, has been experienced in the name and in behalf of all and every believer. This is the immutable will and eternal counsel of God, on which we can build confidently.

The above rule and direction has been taken from the following passages of Scripture: In Heb. 10 : 5, 6 and 7, reference is made to Ps. 40 : 7, "Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me, &c. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." And in verse 10, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." 1 Cor. 1 : 30. "But of him (namely, God) are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption."

To this counsel of God the Apostle looks, when in Rom. 10 : 6-10, he gives us this very direction, where he says: "But the righteousness, which is of faith, speaketh on this wise: Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ down from above:) Or, who shall descend into the deep? (that is to bring Christ up again from the dead.) But what saith it? The word is nigh thee, even in thy mouth and in thy heart: that is the word of faith, which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (See also, Luke 1 : 10. Heb. 2 : 14, 15. Rom. 5 : 12, 15-18. 1 Cor. 15 : 20, 21, 23. 1 Thes. 4 : 14.)

How are these articles of faith divided?

Into three parts: the first treats of God the Father, and our creation; the second of God the Son and our redemption; the third of God the Holy Ghost, and our sanctification.

REMARKS BY THE EDITOR.

I

On the 4th and 5th Questions of the Heidelberg Catechism.
The experienced reader will readily perceive, that, in many

places of the "Firm Ground," Olevianus commonly uses the language of the Heidelberg Catechism; which the design of this book requires. Hence the sinfulness of man is here also expressed in the same words, found in that celebrated and so generally adopted symbol of the Reformed Church. We refer to the 5th Question of the Catechism, with the explanation of which the 4th stands intimately connected. And besides, these two questions are also fellow-sufferers, being attacked from every side; therefore, we will consider them both a little more closely.

It is a well known fact, that the catechisms of the Reformed and Lutheran Church in Germany are considerably at variance in this already, that they apply the divine Law in a different manner. It is, in the first place, an old complaint of the Reformed, that the Lutheran Catechism does not arrange and number the ten commandments according to the Bible; but follows the Romish Church, addicted to image-worship.—The second commandment, forbidding every use of images in worship, she has left entirely out, and then, without the least authority she divides the 10th commandment into two parts. Besides, the Heidelberg Catechism presents the divine Law in all its parts only there, where the thank-offering life of the regenerate man is considered,* regarding it far more suitable to follow the example of Christ, presenting first the sum and substance of the Law to awaken a proper knowledge of sin, (Math. 22: 37-40,) whilst Luther presents all the ten commandments; which are, however, not expounded to their whole depth, and least of all the 9th and 10th commandments. A more concentrated effect is thus produced, as the sinner is directed, not especially to the evil to be shunned, (as the ten

* Many of our modern Catechists appear not to appreciate this peculiarity of the Heidelberg Catechism. It would have been a very easy thing for the profound Theologians, Olevianus and Ursinus, to arrange in a loose way the principal traditional Articles of faith, in the manner of the small Lutheran Catechism, which presents building material, rather than a complete structure, as Nitsch, in his practical Theology has very properly remarked. But our authors wished to accomplish something higher, and deliver to us an organic body of Christian doctrine. A very admirable work was the result of their labors. Every unprejudiced mind will grant this, no matter how he may otherwise stand as to the contents of the Heidelberg Catechism.

commandments preponderatingly do ;) but to the full, divine image of a God-pleasing life, in thought and action to its deepest root. In this manner not only sin, but man's entire misery is revealed, and the natural man is not so easily deceived by the delusion of Pharisaic righteousness, which boasts in keeping the commandments. The 4th question, so carefully framed, is answered by the Catechism with its well known statement of the sinful condition in which we all by nature now find ourselves. Quest. "Canst thou keep all these things perfectly?" Ans. "In no wise, for I am prone by nature to hate God and my neighbor." No wonder that all partial and entire enemies of Christianity, all that presume to save themselves, either in part or altogether, should reject the sound and pithy Palatinate Catechism unanimously. Those tender, sensitive souls, that have never learned to understand themselves properly, and can, therefore, relate such great things of their natural virtues—are also indeed offended at the above answer. But that, in consequence of such errors and sickly tendencies, Theologians should have undertaken to mutilate the venerable symbol of our Church,—this seems rather incredible. Take the Heidelberg Catechism as it is, or else let it entirely alone. Intelligent Reformed ministers have always treated this excellent preceptor in this way. If they found something objectionable, they did not undertake to alter it—to which they had also no right whatever—but submitted to be further instructed in its doctrines, and by these again to be led deeper into the Scriptures and into their own hearts. At last they found that the good old teacher was correct, and the German Reformed Church also, by which it has been adopted on account of its conformity to Scripture. So also in the point now under consideration, the Catechism is scriptural in every word. Let the following passages be carefully considered, and it must be acknowledged, that the opponents of the 5th question, and such as have made alterations, are conclusively refuted by the simple word of God.

Ps. 14 1-8. "They are corrupt, they have done abominable works, there is none that doeth good," &c.

Isa. 64: 6. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags."

Rom. 8; 7. "The carnal mind is enmity against God."

In the description of our sinful state, Rom. 1: 29-32, I will only mention the name there given to the natural man, namely, "haters of God," whilst the other attributes in this passage prove sufficiently, that we by nature hate also our neighbor. This latter point is established moreover by Eph. 2: 3, 4, 8, and especially by Titus 3: 3, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." So confesses the great and holy man Paul of his condition prior to his conversion to God. In my opinion this is sufficient to convince all of us.

REMARKS.

II.

On the Messianic Prophecy.

God instituted sacrifices and libations in the Old Testament to convince the Jews, that he was their Father, and had not without reason set them apart as his chosen people, therefore, it is most certain, that he, at that time, revealed himself to them in the same Image, (namely in his eternal Son,) in whom he appears to us now in his full glory. (Comp. Calvini Inst. II. 9.) Moreover, as it regards the substance and truth of the covenant with the fathers, the new and old covenants together constitute only one covenant of God with his people from the beginning till the end of the world. This proves that the Jews are not only called to be the children of God, without any merit on their part, by the free grace of him who calls them; but that they also must have had Christ, and known him, as the only mediator of their covenant. The Old Testament believers are saved by the Saviour that was to come, as we, the New Testament believers, are saved by the same Saviour having come! (This truth is admirably developed by Augustine in his writings against the Pelagians.) Hence Paul writes to the Romans, that God the Father had long since promised the Gospel of his Son through the Prophets in the Holy Scriptures, and that the righteousness of faith is testified by the Law and the Prophets. (Comp. Calvini Inst. II. 10.) Who then, does not

feel convinced of what the Scriptures say, that Abraham saw the day of Christ and rejoiced in it, (John 8 : 56,) and that Christ had led and protected the people of Israel in their wanderings out of the land of Egypt. And this throws light also on the other beautiful passage of the Apostle Peter: "After which salvation the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what, or what manner of time the spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us did they minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into." (1 Peter 1 : 10-12.)

It is this firm foundation of the eternal counsels of God, on which rests also what we commonly call the Messianic Prophecy. In a wider sense, the whole Old Testament with its Cultus, is a prophecy about Christ, who was to come, as it is indeed the object of the entire Scripture, that, through it and the Holy Spirit, we learn to know and embrace Christ as our only wisdom, righteousness, sanctification and redemption, our only comfort in life and in death. In a narrower sense, the Messianic Prophecy comprises prophetic revelations of Christ, who should be very God and very man in the one divine person of the Mediator. They predict in clear terms the advent of the promised seed of the woman, on the one hand very man, and the brother of fallen men, and yet not the mere child of man, being separated from sinners and free from their sinful origin; who should make atonement in our stead,—and on the other hand as a truly divine person, as the Immanuel—"God with us;" who should redeem and save us forever, by the power of his prophetic, high-priestly and kingly offices. This is the divine, living idea of Messianic hopes and revelations, running through the whole Old Testament. Immediately after the fall, the God of mercy appears to his deceived and fallen children with that comforting and reviving promise: "The seed of the woman shall bruise the serpent's head." For good

reasons this promise has been called the first Gospel, because it sends forth into a world of ungodliness and misery the first glad tidings of salvation. In the progress of time, this dim but generally expressed hope of our race, became ever more definite, clearer and fuller of blessed significance. The different features of the Redeemer's image make their appearance one after another, until the whole is perfectly revealed. Who he might be—from whom—when and where he should be born—what glory he possessed—what should be the form, the suffering and work of the Son of God, and in what manner he would establish, extend and maintain his eternal kingdom of salvation. For a brief confirmation of this, see Isaiah 7: 14, representing the virgin as mother of Immanuel,—and Daniel 9: 24, determining the time of birth by his seventy prophetic weeks—and Micah 5: 2, pointing out Bethlehem as the birth-place of the Lord, (Comp. Matth. 11: 6,)—and Is. 53. Also Zech. 13: 6, describing the manner of suffering,—as the opposite of which is then also set forth the glory of him, that has arisen from the dead, and of his blessed people; (Is. 53: 8. Jer. 31: 31–33. Zech. 12: 10, &c.,) until all this was finally realized in the person of Jesus Christ, in whom the eternal word of the Father has become man. (John 1.) This same Christ promised, was the justification and comfort of the ancient believers. And, (as though the divine love of the Father wished to outdo itself,) he gave them, in ceremonies, libations and sacrifices, the same great comfort in his only begotten Son, in a symbolical, visible and tangible manner.

Were we to enter any further into Messianic prophecy, it would carry us far beyond the limits of our remarks. Yet I cannot well suppress the conviction, that also in this important point, the Old and New Testaments cannot be separated, but that the one stands and falls with the other. If you deprive the Old Testament of the Messianic prophecy, in the sense now stated, you deprive also the New Testament of its authority. In proof of this, let me point you to the word of God. Compare only the following passages carefully: Deuteronomy 18: 5–18, 20, with Acts 3: 22; 7: 37—and Ps. 2: 2, 7, 11, 12, with Acts 25: 18, 14. Heb. 1: 5; 5: 5—and Ps. 110: 2, with

Matth. 22: 41-45. Acts 2: 34—and Ps. 22: 2, 19 with Matth. 27: 46. John 19: 24—and Ps. 8: 5-7 with Heb. 2: 6-9. 1 Cor. 15: 27, 28, and Ps. 40: 7-11 with Heb. 10: 5-7. Having done this, let us inquire seriously whether it is possible for us, after denying the Messianic significance in these Old Testament passages, still to receive the New Testament as the word of God, given to us by inspiration of the Holy Spirit? Certainly not!

Moreover, how can the preaching of the Son of God stand firm, if we reject the Messianic prophecy in its proper sense, in which it has always been held by the true Church of the Old and New Testaments? I refer only to the sermon in the synagogue at Nazareth, and the interpretation there given of Isaiah 61: 1 and 2. What Christian writer would dare to explain away the Messianic prophecy of this passage? And yet, many of our modern wise men—not only Gesenius forsooth—have presumptuously risen up against the interpretation of the eternal Logos. Surely our old Reformed expounders of Holy Writ, as Vitringa and Coccejus, have not been guilty of such proceeding. They sat at the feet of Christ, and out of his fulness they received grace and truth for the proper understanding of the divine word. And the great Church-father, Calvin, in keeping his eyes thus fixed upon Christ, the brilliant star of the entire Scriptures, has opened the right way for the proper understanding of the prophetic passage now in question. Other Christian writers, especially Stier of recent date, have completed what the master had commenced.

Christ affirms, furthermore, not only in general, that the Old Testament bears witness of him, but also in particular, that Moses, for instance, had written of him, (John 5: 39, 46,) and the different stages of his suffering he endured according to the writings of the Old Testament. (Mark 9: 31, 32. Matth. 16: 23; 20: 22.) In this sense, he interprets Ps. 41: 10, of the betrayal by Judas; and Zech. 13: 7, of the offence which the disciples took at him. Matth. 26; 31. Mark 14: 27. His motive of commanding Peter to put away the sword, he bases on the Old Testament prophecy. Matth. 26: 54. In the hatred of the Jews he sees a fulfillment of Psalm 35:

19; 69: 5. (Comp. John 15: 25.) Christ stands likewise in the Old Testament with the consciousness of his glory. Of John, his forerunner, he hears the Old Testament prophecy: "Behold I send my messenger before thy face." Luke 7: 27. His kingdom is first promised to the Jews. Matth. 7: 21: 22: 25; 31: 46; 27: 11. In the faith of the Church, respecting the Messianic prophecy, stood also, not only those at the time of the Redeemer's birth, who hailed the advent of Christ with joy, having looked for the consolation of Israel confidently, (Luke 2: 25,) as Simon and Hannah, Zacharias and Elizabeth, the Shepherds and the wise men from the East, Philip and Nathaniel; but also a number of those even, who afterwards crucified him. For although the perverted Jews did not want to acknowledge Jesus as the prophesied Saviour, they nevertheless believed firmly, that the Messiah should be born in Bethlehem, (Matth. 3: 5, 6,) and that he must be the son of David, (John 7: 42. Matth. 22: 41. Mark 12: 35. Luke 20: 41;) that he had a forerunner—was the Son of God—eternal King—Restorer and Saviour, (John 1: 21. Matth. 17: 10; 20: 20; 28: 42. John 4: 25; 6: 15; 12: 13; 19: 14, 15;) and that he would be rejected, and yet remain Messiah forever. (John 12: 34; 7: 26. Acts 5: 38, 39, 40.)

This much have even the unbelieving Jews learned from the Revelation of the Old Testament; would that in Christendom none might remain behind them!

REMARKS.

III.

On Justifying Faith.

It is not my intention to improve, or to complete Olevianus' definition of faith. I should consider every addition to the text superfluous, were there not propagated so many misunderstandings of this all important subject. But as it is, not only the Roman Catholic Church maintains constantly an idea of faith, which evangelical Christians must reject as false; but among Protestants themselves, a better agreement on this subject, (with which the evangelical Church stands or falls,) is absolutely necessary. Romanism, and all shades of Rationalism, endeavor to base our eternal comfort, (the righteousness

acceptable with God) only on our virtue, on the condition of our internal and external life. Faith, under these circumstances, is something intellectual, having its seat in knowledge, and completing itself in the acceptance of those doctrines that are considered true. Gospel Christians, on the other hand, hold that justifying, saving faith grounds itself in the will. This simple, clear position of the controversy ought not to have been shifted. Our inquiry, therefore, is only this: Whether we, like our Reformed teachers of old, can at present cherish the same joyful conviction, that the doctrine of faith, as held in the evangelical symbols, is supported by the word of God?

I. That there is contained in faith a certain knowledge of God, of his truth, his promises and especially of his will, is every where taught in the Scriptures, and Romish Theologians will never succeed to prove from the same Scriptures, that a blind dependence on Church authority, without the least self-knowledge, can also be called faith. The knowledge inseparably connected with faith has its substance and rule also in the word of God. Not a man's word, nor priestly assertions, nor yet any truth, no matter how well established by council-resolutions, can be set up in the first instance, as a determining rule for saving faith. Such high authority is lodged only in the infallible, perfect word of God, which is clear, through the light of the Holy Spirit, to every soul thirsting after salvation. Furthermore, faith, in the first instance, is not an assent to a multitude of doctrinal articles, no matter how true they may be. What the evangelical Church calls faith, is, in the first instance, a concentration of the whole inner man on the divine promises of mercy, on the gracious will of God. And since this will has realized its personal appearance, its mediation and pledge in Christ, the eternal son of God; therefore the principal contents of the Gospel, and also the proper object of faith, is even He that has been slain for the sins of the world. With this central sun hang together all Christian truths of Holy Writ, no matter how far distant in the circumference they may be found. If our relation to Christ is proper, then it will be proper also to everything proceeding from him, or it will certainly become so through the Spirit of God.

To give, in the first instance, any other object to faith, than the person of the divine Saviour of sinners, would be an error, and a kind of apostasy from the Reformed to the Romish and rationalistic idea, according to which, faith is regarded as a mere outward acceptance of Christian doctrines. Reliance on Christ, and through him on the grace of God, is the true meaning of the word faith,* as used by him and his Apostles, and is always meant also then, when the proper faith of Christians, namely, that which profits, justifies and brings salvation, is referred to. The principal idea of faith, therefore, is a firm confidence in God's word, and in his gracious will, or in the person of Christ, which is the same; a confidence having its root in the heart and filling the whole inner man. (Comp. Matth. 9: 12. Luke 5: 31; 8: 50. John 14: 6; 15: 4-6; 12: 46; 11: 40. 1 Peter 2: 6. Acts 2: 36; 10: 43; 15: 11. Rom. 4: 5, 9, 11-20.) That this faith now carries in itself especially a divine assurance, that it has its root in the heart and is based on the conviction of man's own lost condition, and on Christ's salvation, is taught in numerous passages of Scripture, especially in the following: John 3: 36. Acts 14: 2; 19: 9. 1 Peter 2: 7, 8; 3: 1. Matth. 21: 21. Mark 11: 2, 3. 1 John 3: 2. 1 Cor. 3: 2. Rom. 14: 1, 22, 23.

Justifying faith in its significance as a firm confidence, exercised by the self-abandoning heart in Christ crucified, and, more especially still as a divinely wrought confidence in the death of Christ, is very especially represented in the following passages: Rom. 3: 25-31; 5: 2, 9. Gal. 3: 8, 9, 14, 24; 5: 5. Eph. 2: 8. Phil. 3: 9. If we ask now, by what means this faith is originated in us, the Scriptures answer, that it is primarily the work of God. From our unbelieving, God-opposing, selfish hearts proceed, alas, those other things, spoken of by our Lord in Matth. 15: 18-20. The Spirit of God originates

* *πιστις* (faith) and *πιστευω* (I believe) from *πισθεωμαι*, through the mediating transition word *πιστος*, which primarily expresses the nature of active confidence (John 20: 27,) and then signifies also "true" and "reliable."—(Matth. 25: 21, 23; Luke 12: 42.) How decisive this derivation is for *πιστευω*, "to believe," needs no proof. This word has not only confidence for its principal idea, but expresses also the exercise of firm confidence as a lasting state of mind.

faith in us, and indeed in a manner so singular and divine, that it manifests itself as a free, personal resignation of the heart to the love of Christ, a resignation based on the deepest conviction. Phil. 1: 29. "To you it is given, in the behalf of Christ—to believe on him." 1 Cor. 12: 8. "No man can call Jesus the Lord, except by the Holy Ghost." Eph. 2: 8, teaches emphatically that faith does not proceed from us, but is the gift of God. The Holy Spirit is not only the author of a free heart-felt faith, but also with his divine word, the living, only entitled authority of faith. Gal. 5: 22. "The fruit of the Spirit is faith." 1 John 5: 6. "It is the Holy Spirit that beareth witness, because the Spirit is truth." The same Lord with his Spirit is then also the power that increases and supports faith till the end. Hence all true believers pray to him, "Lord increase our faith;" (Luke 17: 5,) and Peter proclaims to us the consoling truth, that by the power of God through faith we are kept unto salvation. 1 Peter 1: 5. (Comp. Luke 22: 32. Eph. 1: 19.)

The preaching of the divine word is mentioned in the Scriptures as the only means employed by God to originate faith in our hearts. (Rom. 10: 14, 17.) Also in this we see again, not only the divine condescension through which he embodies his truth in a finite form; but also his love, which does in no wise desire a mechanical faith, produced in a mechanical manner; but will lead us to faith and happiness by divine truth, clothed in human form. How vastly different is this evangelical faith from the *faith of authority* in the Romish Church, and from the priestly invention of a *fides implicita*!

All that has been said now shows how firmly Olevianus, with his evangelical idea of faith, stands based on the word of God. The single features of this faith we could not better sum up, than by presenting to the reader the following two questions of the Heidelberg Catechism, which belong to the most glorious treasures of the Reformation age, and express the sense, which the Scriptures attribute to saving faith, in a matchless manner.

Quest. 21. *What is true faith?*

Ans. True faith is not only a certain knowledge whereby

I hold for truth all that God has revealed to us in his word; but also an assured confidence, which the Holy Ghost works by the Gospel in my heart, that not only to others, but to me also, remission of sin, everlasting righteousness and salvation, are freely given by God, merely of grace, only for the sake of Christ's merits.

Quest. 65. *Whence does this faith proceed?*

Ans. From the Holy Ghost, who works faith in our hearts by the preaching of the Gospel, and confirms it by the use of the sacraments.

II. Since we have now learned to know the genuine, profitable, saving faith, it will be interesting and useful to consider also briefly what faith is not.

1. It is not a mere consent to divine truth. This is given also by devils, and unhappy people of the nature of Agrippa. (Luke 2: 18; Acts 26: 27; James 2: 19.)

2. Nor is true faith to be confounded with the so-called temporary belief, which is nothing but a *natural* inclination for the kingdom of God, a natural desire of the soul to understand, enjoy and profit by the truths of Christianity. Temporary believers may show zealous attachment to the good cause, but they are void of the entire resignation of a converted heart to Christ. They are those that are sown on stony ground. (Matth. 13: 20, 21.) Of such persons is to be understood, what we read in Heb. 6: 4-6, and 2 Peter 2: 20.

Since temporary believers resemble in many respects the truly faithful, as the seeds on stony ground resembled those that had fallen on good ground, therefore, the distinction between both kinds is as difficult as it is important. For the faith of the "almost Christian" is also based on the divine word, to which he consents in its full extent. We may find also that he has received true communications of experience, warnings and accusations of conscience. He can speak even of a certain change in his thinking and life, when he compares himself with what he was formerly, before professedly embracing the Christian doctrine and placing himself under churchly influences. He also considers himself a sinner; expects to be saved only through Christ; relies directly on this salvation

and finds a certain comfort in the conviction of his preparedness for it, which increases with his observing that a whole catalogue of sins are really hateful to him, and that he strives zealously to enjoy peace and respect through the external restraining of the flesh. Such persons often distinguish themselves even in religious exercises, or other apparent virtues, such as firm attachment to Church doctrines, benevolence, &c. They resemble those foolish virgins, who, as well as the wise, had lamps and arose when the cry was heard: "The Bridegroom cometh." They prayed like the rest: Lord, open unto us; but they were not the true virgins of the Bridegroom. (Matth. 25: 1-13.) Such church members who have prophesied on earth in the Lord's name, cast out devils and performed other works, are, at the second coming of the Lord, not recognized as such as had been *true* Christians at one time, and had fallen off again, (which is not possible,) but as those that never truly belonged to the Lord's followers. The awful sentence, *Depart from me!*—points to their final doom. Matth. 7: 23. According to Paul's representation, they have once been enlightened, and tasted of the heavenly gift and of the powers of the world to come; but all this had for them no permanent result of true salvation; because they had only the external appearance of godliness, like the seed on stony ground, but not the life. (Heb. 6: 4-6.) To understand this kind of Christianity and to distinguish it from its deceptive features, requires a wisdom, which God alone possesses in full measure. The Lord alone has an *infallible* knowledge of his own. Yet there are a number of characteristics by which upright Christians are enabled to perceive the difference. Let us consider them briefly.

a. The knowledge of the temporary believer is a knowledge of the letter, contents and extent of Christian truths, and the light connected with this is a light of the head. They have neither the enlightened eyes of the inner man from the experience of the regenerate heart, nor the instruction of the mind of Christ and the anointing of the Holy Ghost. (Eph. 1: 8; 1 Cor. 2: 16.) These are prerogatives of true believers only.

b. Temporary believers, no matter how much they may run

and hasten, and exhibit themselves in the appearance of godliness, yet their heart has never passed through the pains of regeneration. The old man alone rules, and the stony ground of the natural mind is the only soil of their spiritual life. The true believer, on the other hand, is changed, regenerated in his inmost being; his heart is renewed through the Spirit and Word of our God. The former possesses a life similar to the divine only on its surface, whilst in principle he is dead. The latter is fundamentally alive, though on the surface he appears sometimes poor and low; but his heart is cleansed through the obedience of truth, which establishes in him an undying growth and everlasting life. 1 Peter 1: 22; Acts 15: 9.

c. Temporary believers know the life of Christ, his offices and natures. They hold also to him, but only to enjoy the consolation of imaginary salvation. No communion and intercourse of their hearts with Christ himself exists. They have never applied Christ's sufferings and sacrificial death to their own lost spiritual condition, nor have they themselves ever entered into these sufferings with their sinful state. Their warfare against sin is at best directed against public outbreaks of wickedness, but to the *root* of sin they never apply the axe. The divine Physician, with the remedies of his grace, has never been called in by them for their own hearts, much less have they permitted him to expose and cure their wounds radically. They are possessed only of a general, self-made confidence of being in Christ, and that, therefore, they must be saved. They have lamps, but no oil in them.

The true believer, led by the Holy Spirit into godly sorrow over his own desperate spiritual state, gives himself up to Christ unreservedly. As those lepers and blind persons in the evangelical history, so are true believers now filled with anxious desire to come to the Saviour, after having learned his power and approach. When he has received them, *this fact* is the subject of their joy. In *his* person they place all their confidence. To *him* their souls supplicate for cleansing, and with him they hold sweet intercourse in secret communion in the quiet recesses of their hearts. Before him they live every day in spiritual watchfulness. His holy eyes are

the mirrors of their souls, and they sojourn in his narrow way of self-sacrificing love.

d. The *joy* of temporary believers has no foundation. Luke 8: 13. They gaze at the treasures of Christ and find them precious. But the true believer's joy is in the Lord himself, and has its ground deep in the heart, prepared by godly sorrow.

e. The products of the temporary believer are nothing but false fruits of the old man; but the true believer produces the fruits of faith. Matth. 13: 23.

3. Justifying faith must be distinguished carefully from that by which miracles are wrought; for with the latter we can be lost, but not with the former. (Comp. Matth. 22: 20; 1 Cor. 13: 2; Acts 14: 9, 10.) This kind of faith is an instrument of divine power. The passage, 1 Cor. 13: 2, is generally misconstrued by infidels and legally righteous persons, to prove by their works the doctrine of the excellence and merit of love. If they would only note the connection of this passage with the preceding chapter, they must perceive that the faith here spoken of is not any more real justifying faith than that of devils, referred to by the Apostle James. The faith of this passage is a miraculous gift, as in general the discourse here is concerning the spiritual, mysterious gifts of the Apostolic Church.

4. Faith receives neither its form nor its power from love; on the contrary, justifying faith is the creator and life-power of love, as also of all other virtues of the regenerate man. (Gal. 5: 6; Rom. 7: 5; Col. 1: 29.) Love is but the effect of the principle of faith acting in it, and lives and operates only so far as its principle lives and operates.

5. Faith and works stand related to each other as cause and effect. Faith consists as little of obedience as the tree of its fruit, nor is the pleasure and zeal of the believer to live after the whole law of God, to be taken together with faith. Where there is faith, there are also the works as evidences of its proper nature. James 2: 26. But that these works are no elements of faith, is proved by such passages as Rom. 3: 28: "Therefore, we conclude, that a man is justified by faith with-

out the deeds of the Law." Who would dispute that the word of God distinguishes here pointedly between works and faith; nay, places them even opposite each other.

6. We must be very careful not to confound the assurance, that Christ has died for us, with faith. For this assurance and evidence is only the result of true faith. Such a confounding of cause and effect would plunge us, like the temporary believers, into the most dangerous security.

7. Very nearly allied to this last error, is the opinion of those, who consider themselves believers, because they, like Balaam, cherish the desire to die the death of the righteous, or to have Jesus for their Saviour. (Numb. 23: 10.)

III. Faith and regeneration are inseparably connected. With faith also the spiritual life in the soul makes its first appearance. Where faith through the Holy Spirit has manifested itself fully, there regeneration has also taken place. Although it is seldom the case, that the time of regeneration is precisely known, we can, nevertheless, make the inquiry, how faith and regeneration stand related to each other *in point of time*. And we must decide, that *substantially* they occur simultaneously. Only a mechanical, materialistic view, such as now prevails, can give priority to regeneration, because it is the mighty work of God and hence commenced by him. The Spirit of God performs but *one* work, namely, the work of salvation in general, and not two separately, first that of regeneration and then that of faith. And this work, single in its nature, he begins in us in an organic, living manner, so that it develops itself as a personal, free life of salvation.* Its first appearance is justifying, saving faith. According to order, therefore, faith does indeed precede the new life of regenera-

* Only an unbiblical exaggeration of the entire loss of the divine image through sin, can agree with the mechanical, unscriptural idea of a material, even impersonal regeneration, as it has lately been praised up by the exaggerators of baptismal grace. The Reformed doctrines like the Bible, have no sympathy with either. It is especially deserving of more thorough consideration, that the Reformed Church has from the beginning not consented to such extravagances. The great Calvin already distinguished very acutely the image of God as an essential quality of the soul, which has not been entirely lost through sin, from the mere attributes of the soul. See also Dr Ebrard's Dogmatic I. 309.

tion. For without Christ there is no life in us. Only in our resigning ourselves to this Lord, who himself is life, do we im-bibe life. For us the origin of life rests in faith, which consequently precedes regeneration according to order, but not in time. Hence we must guard as much against that mechanical idea of salvation, as against the perversion of Christianity by those that seek first self-denial and sanotification. For in both of these errors, we have the surest means never to obtain spiritual life. John 12: 36, 46; 8: 12; 8: 15, 16; 11: 25, 26; 1 John 4: 9.

IV. The life-stages of faith manifest themselves perhaps in the following succession and development.

1. A deep knowledge of our spiritual misery, punishableness and lost condition, without all of which faith cannot be conceived; for this first urges us to hunger and thirst after reconciliation, righteousness, peace and life in Christ. That this is the beginning of faith, is taught also by the Lord in the example of the publican. Luke 18: 13 14. In this condition the soul is animated by a longing desire to find redemption in the merits of Christ,—and in the wilderness of her spiritual condition, Christ appears precious to her. 1 Peter 2: 7. She is enlivened with courage to give herself over to him, trusting in that glorious promise, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Matth. 5: 6.

2. Then follows self-resignation to Christ as the only refuge. The soul clings to the Saviour like the woman of Canaan in the Gospel. Matth 15: 27, 28. And whosoever comes to him in this manner, shall in no wise be cast out. John 6: 37. On the contrary, the blessed promise of Christ is here fulfilled: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matth. 11; 28. Blessed are all that so trust in the Lord. Ps. 2: 1, 2; Is. 45: 22; Ps. 36: 8.

3. The soul accepts of Christ's *promises and offerings confidently*. She places, therefore, also *all her trust* in his truth, merit and power. She gives him hand and heart, like the bride to the bridegroom, and espouses herself to him for all eternity. Thus we are the children and heirs of God, and

know forever of no other wisdom and righteousness acceptable before God, no other sanctification and redemption, than Christ and in Christ. 1 Cor. 1: 30; John 1: 12; Col. 2: 6.

4. The true believer, in the exercise of his confidence, trusts in Christ, and relies on him with all his hopes for time and eternity. Whatever strife there may arise, from within and from without, and however dark it may at times appear around us—under all circumstances, we rely on our Lord, who has bought us for himself. Is. 48: 2; 50: 10.

5. The finishing point is the assurance: "Jesus is mine, and I am his," (Song of Sol. 2: 16,) on which the Holy Spirit sets his seal. That this assurance occurs in some instances sooner than in others, and that the sealing is at one time less powerful than at another, is a fact well known to Christians. But that the true Christian *must* obtain this assurance, is just as certainly fixed. "For I know in whom I have believed," says Paul, and hence he adds: "I am persuaded that he is able to keep that which I have committed unto him against that day." Passages like the following deserve a careful consideration: Eph. 1: 13, 16; 4: 30.

V. The results and fruit of faith are very manifold, and furnish proper evidence that faith is the true life of the soul.

1. *Justification.* Rom. 8: 21, 22. "But now the righteousness acceptable before God without the Law, is manifest—namely—that which is by faith in Jesus Christ, unto all, and upon all them that believe."

2. *Peace with God.* Rom. 5: 1. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Gal. 5: 22. This peace banishes all fear and is eternal. John 6: 33; 8: 15-18; 5: 24; 10: 9; Luke 2: 10.

3. *The adoption as children.* Gal. 3: 26. "Ye are all the children of God through faith in Jesus Christ." Rom. 8: 15-17; Gal. 4: 4, 5; 2 Cor. 6: 18; 1 John 3: 2; Is. 65: 14; Ps. 10: 5.

4. *Free access to God's grace in Christ.* Rom. 5: 2. "By whom also we have access by faith into this grace, in which we stand." Eph. 3: 12. "In whom we have boldness and access with confidence by faith in him."

5. *Union with Christ.* Eph. 3: 17. "That Christ may dwell in your hearts by faith." Thus true believers enjoy the bread and light of life. John 12: 46; 6: 35; 10: 9.

6. *Joy in the Holy Ghost.* 1 Peter 1: 8. "Ye rejoice with joy unspeakable." Gal. 5: 22. "The fruit of the Spirit is love, joy, &c." Phil. 4: 4; Rom. 15: 13; 14: 17; Ps. 51: 16.

7. *Cleansing of the heart.* Acts 15: 9; 1 Peter 5: 9; 2 Peter 1: 5-7; Gal. 5: 6; John 2: 17.

8. *Victory over all the enemies of our salvation.* 1 Peter 5: 9; 1 John 5: 4.

9. *Love and all kinds of good works.* Gal. 5: 6; John 15: 1-7; 7: 38.

10. *The sealing of the Holy Ghost.* Eph. 1: 13, 14; 4: 30; 1 Cor. 15: 49; 2 Cor. 8: 18; Rev. 7: 3.

11. *Eternal life.* John 11: 25, 26; John 3: 15, 16. "That all who believe in him, might not perish, but have eternal life."

VI. Justification by faith is not only the first result of a sincere, heartfelt confidence in Christ, but is of so vast importance and power, that all remaining fruits and results of faith are grounded in it. Without this justification by faith alone, there is no sonship, no peace, no joy in the Holy Ghost, no love, no assurance of eternal life. For this reason has the true Church always considered the article of justification by faith so vastly important. Zwingli and Luther, Calvin and Melancthon—those principal teachers of the Protestant Church—esteemed this article so highly and of such central importance, that they called it the article with which the Church stands or falls. In it is grounded our peace and comfort, the certainty of the state of grace and life eternal. But it is also in this, as in no other article, that the simplicity of the Gospel of Christ stands forth, at which not only our disingenuous enemies, but also the apparent friends of our Church take offence. How variously has the doctrine of justification by faith been of late perverted, even by writers otherwise respectable. Some teach that we are justified on account of love, or in consequence of the excellent condition of our faith; others again assert, that we are justified by a mixture of faith, of the aspirations

of faith and its present and future effects. But the plain sense of the divine word is, that we are justified, not on account of anything in us, but because of the complete righteousness of Christ, made our own by genuine faith. It would lead us too far, were we to undertake a review and refutation of all the new errors. Besides the "Firm Ground" of our Olevianus, strong in the faith, contains (Page 161) a representation of this saving truth, plain to every one, which is the explanation of the following questions of the Heidelberg Catechism: Quest. 60, 61, 62, 63 and 64. See Catechism.

VII. Justification and sanctification are, by the Romish Church, and by all unevangelical tendencies, either regarded as one and the same thing, or else they make the former dependent on the latter. The word of God separates them very distinctly. We point the reader to Rom. 8: 19-23, and especially to the 4th chapter of this Epistle. It is not said there, that we can be acceptable before God through the fulfilling of the Law, through holy intentions and aspirations, or even through *future* growing perfection; but it is stated how those are able to stand in the judgment of God, who have no works to present, and how even such can obtain forgiveness and salvation, whose own sinful condition is justly deserving of condemnation. The offender obtains pardon by grace, as offender, for Christ's sake; because he has embraced him as his mediator and Saviour. Not the converted, or the virtuous, or such as are filled with infused sanctification, or who imagine themselves acceptable already, in view of their future merit—not such does he justify; but the ungodly who believe on him, whose faith is counted to them for righteousness. Rom. 4: 3-5. We obtain salvation and eternal bliss, not through sanctification, but through pardon and justification. The opposite of condemnation in Scripture is not sanctification, but justification; because this is the liberation by grace for Christ's sake. (Comp. Rom. 8: 33, 34.) In other passages we have, instead of justification, also the expressions, "not imputeth," "not to remember." (Ps. 32: 1, 2; Isa. 53: 25; Jer. 31: 34.) If sanctification were comprised in justification, then every one justified must be perfect. If "not to impute sin," meant as

much as to instil sanctification, then to impute sin must mean to instil sin, both of which contradicts the word of God and experience.

It is of the highest importance to a godly life, to understand and maintain this distinction between justification and sanctification, and we can, in a general way, understand it thus :

Justification is the gracious work of God, the Judge, through which he frees us from condemnation for Christ's sake, (Rom. 3 : 24 ; Eph. 1 : 24 ; Rom. 8 : 33,) granting us the right to salvation, (Acts 26 : 18,) and imputing to us the righteousness of our Mediator, whilst we, united to Christ by faith, embrace this justification and salvation as our own. The form of justification is divine absolution, of which God is the author. The meriting cause is not the righteousness of the regenerate believer, or his aspiration after holiness ; but the merits of Christ and his imputed righteousness. The means by which this righteousness is appropriated, is faith, which brings us to Christ, lays hold of this Mediator's merits, according to which the judgment of God over us is determined, and then inquires after God with a good conscience, (1 Peter 3 : 21,)—whereupon it accepts and appropriates the promises of God for those that believe in Christ, namely, "Of him (Christ) all the Prophets testify, that through his name, whosoever believeth on him, shall receive remission of sin." (Acts 10 : 43.) He that believeth on the Son, hath eternal life." (John 3 : 36.)

Sanctification, on the other hand, is the active love of the regenerate man, as it appears and operates through justifying faith ; a love desiring to live according to all the commandments, and therefore hating sin. (Col. 3 : 9, 10 ; Ezek. 16 : 6 ; 36 : 26 ; Rom. 7 : 22.)

We can, therefore, distinguish more particularly between justification and sanctification in the following manner :

1. Sanctification arises from justification, and manifests itself throughout the life of the believer in thankfulness for the justification by grace.

2. Through justification we have divine absolution from guilt and punishment, and a right to salvation, whilst through sanctification we purify our life the longer the more.

3. Justification is unimprovable and complete from the start; but sanctification remains in the present life always imperfect, and develops itself by degrees.

4. Through justification our complete, unshaken righteousness, valid before God, is *beyond* us in Christ. Through sanctification we have righteousness in us, which must, however, pass through much opposition and struggles of various kinds.

VIII. From this distinction between justification and sanctification the firm and blessed state of believers becomes evident. They are now no longer tossed hither and thither like a reed; their hope is no longer a mere possibility, but a fixed certainty. Every believer can at least have the assurance of his justification and redemption. If you do not possess it, the Scriptures teach you to pray for it. (Ps. 51: 10, 14; 85: 3.) Do you desire examples of a life firmly grounded in justification, look to Job (19: 25,) to David and Paul. (Rom. 8: 38, 39.) The believers have received the Spirit of God, *to know* the gifts he has bestowed on them. (1 Cor. 2: 12; Rom. 8: 9.) This Spirit bears *sure* witness, that we are the children of God. (Rom. 8: 15, 16.) Therefore the justified man expresses his gratitude also for his interest in the inheritance of the saints in light, and that he has been transplanted into the kingdom of Christ, the Son of the Father's love. Eph. 1: 12, 13. We could not give thanks in such a manner for something that we have not actually received as a sure possession.

It is not from himself, however, that the believer has the assurance of justification and happiness, but through the Holy Spirit, (1 Cor. 2: 12,) who is the cause of a firm conviction that we abide in God and God abides in us. (1 John 4: 13.) He is the sure pledge of our inheritance. (Eph. 1: 14.) By him we are sealed unto the day of redemption. (Eph. 4: 30.) Finally, we are kept unto salvation by the power of God through faith, and not by our own power. God never repents of his calling, (Rom. 11: 29,) and when we fall, he does not cast us away. (1 Peter 1: 3, 4, 5; Ps. 37: 24; 89: 32-34.) Why should we then not feel assured of our blessed state?

Only those that lead the people into the error, to put their confidence in virtues, and in saints, and in the mass, and in

priestly absolution, leading them away from the only sure ground of salvation, from Christ the great high-priest—only they reject the precious comfort of the believer's assurance. Let us, therefore, hold on firmly to the precious doctrine of justification by faith alone, and let us always confess the assurance of the state of grace and salvation, enjoyed by true believers, and which is presented in the following passage of Scripture: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which we have as an anchor of the soul, both sure and steadfast and which entereth into that within the vail; whither the fore-runner is for us entered, even Jesus, made an high-priest for ever after the order of Melchisedec." Heb. 6: 17-20.

More instruction on this highly important subject of our faith may be obtained from the writings of Olevianus, Piscator's book on justification against Bellarmin, &c.

Cincinnati, Ohio.

H. R.

ART. II.—THOLUCK'S GUIDO AND JULIUS.

Guido and Julius; or Sin and the Propitiation, exhibited in the true consecration of the skeptic. By Frederick Augustus D. Tholuck, D. D., Professor of divinity in the University of Halle. Translated from the German by Jonathan Edwards Ryland, with an introductory preface by John Pye Smith, D. D. pp. 238. Gould and Lincoln, Boston. 1854.

THIS book was published in Germany, more than thirty years ago. The demand for five successive editions attests its mer-

its and general popularity. The present translation was published in England in 1836. It may occasion surprise to some, that the work is re-published in this country at so late a day. But however desirable its appearance at an earlier period, might have been, there was perhaps no time when this book would have attracted so large a number of readers, as at the present. The literature of Germany, and the United States have, especially of late years, been brought into more intimate and pleasant relations. And much of the theological literature imported from the continent, that land of scholars, has become naturalized on our shores. The particular object the pious and learned author had in view in the preparation of this work, was to provide an antidote to the more subtle and fascinating forms of skepticism. And for such a work, there was in Germany, especially in the earlier part of the present century, a loud and imperative demand. Infidelity, in its various forms, had spread like a blighting mildew over the German Universities and Churches and threatened in the very cradle of the Reformation, the total extinction of evangelical truth. When Dr. Tholuck was appointed to the chair of theology in Halle, vacated by the death of Dr. Knapp in 1826, Rationalism had an absolute sway in the University, and the amiable Professor needed a military guard to defend himself and his dwelling from the attacks of fanatic students, embittered by the appointment of an evangelical teacher. In an address delivered by our author before the theological school in Strasburg, in 1837, he observes, "No one at this time doubts, that in the early part of this century, Rationalism was the only religion of all the more cultivated classes of society. The most that can be admitted is, that on the coast of the Eastern Sea, in Pomerania, or in the most remote parts of Prussia, there was yet here and there an orthodox pastor, and even these were expected soon to follow their more enlightened brethren! There was not even a contest with error; for such was the spirit of the times, so fearful and universal the spread of error, that there were scarcely any found who were able to take up the gauntlet against the host of learned enemies of evangelical truth. What Jean Paul says in a somewhat earlier period:

'There was at one time religion in war, but now, there is not even war in religion,' was literally true of the theological arena in the beginning of the present century." He adds: "In the beginning of this century, it occurred at a celebrated German University that the theological students, arranged in a formal procession, conveyed the sacred Scriptures to the grave, and in the spirit of contemptuous derision, pronounced over the Book of God a funeral oration!" In this degenerate age the works of such men as Fichte and Spinoza, were far more popular than the holy oracles of eternal truth. Among others, whose productions have contributed to the great apostacy, were Eichhorn, Eck, Eckerman, Paulus, Schiller, Hartman, Goethe, Wegscheider, Röhr, and even De Wette and Gesenius, as well as Hase, Vatke, and Strauss of Tübingen. We do not mean to assert, that all these had departed equally far from the standards of evangelical truth, but however widely they may have differed as to particular dogmas, they occupied essentially a common platform—they were of one mind in rejecting the fundamental, characteristic *principle* of Christianity. They assumed and professed the principle, that the Christian religion must be construed liberally, and must be accommodated to the growing wants of the times; meaning, that every doctrine and precept proclaimed by Christ, his prophets and apostles, must be brought to the bar of their own constituted goddess of reason, and only such doctrines as sustained the ordeal of that tribunal were admitted to favor with the polished classes. This principle being once admitted, the legitimate results speedily appeared. For "can a bitter fountain issue sweet streams?" The plenary inspiration of the Holy Scriptures, miracles, prophecy, and all positive revelation were first covertly, then openly denied. The Bible, as a consequence, was declared to be nothing more than a collection of mythological fables, family-tales, national songs, hero-stories, political schemes; and at last a sublime morality, a universal religion, pure Theism, which Jesus framed into an adaptation to all countries and all times.

From this description of doctrinal corruption, it is easy to see the necessity of a suitable antidote,—and such an one is

furnished in the excellent volume under review. Dr. Tholuck is known as a man of very superior intellect, and of profound and varied learning. In his early history, he was drawn into the whirlpool of infidelity. He even went so far as to maintain in a public thesis the superiority of Mohammedanism to Christianity. But through the influence of Dr. Neander, and a private friend, he was led to see his error, adopted evangelical views, and became a subject of their saving power. The renewal of the heart, the infusion of a new and heavenly life, his humility, love, and earnest piety, now combined with a sound erudition, prepared him to occupy a most important and influential position among the friends and advocates of evangelical truth. Even his former errors, his acquaintance with infidel sophistry and argument, could now be turned to good account in combatting error and vindicating truth. As a student, he had listened to the lectures of orthodox and rationalistic Professors, had mingled with students and scholars of every shade of sentiment, from the confiding, humble Christian, to the impudent scoffer and bold blasphemer. But "God makes the wrath of man to praise him," and he often employs the very weapons of his enemies to discomfit and scatter them. This he did in the present instance. Our illustrious author had become thoroughly acquainted with the manoeuvring and tactics of the enemy, and the weapons he had so skillfully employed in the ignoble cause of infidelity, he now used with tremendous and glorious effect against the marshaled legions of the God of this world.

For the American reader, it will be proper to notice briefly, the particular circumstances which served as an occasion for the publication of this book. In the year 1832, Dr. De Wette published a work, in two volumes; with the title, "Theodore, or the Consecration of the Doubter," [or Skeptic.] The tendency of this book may readily be conjectured, when it is known that the author deduces all religion from an innate propensity in the human mind, cherished and refined by reason and experience; that he sees nothing supernatural in the mission of Moses, of the prophets, of Jesus of Nazareth, and of the apostles; and that, quoting his own words, "the divine excellency

of the Christian religion is especially conspicuous in this, that it directs men to seek their salvation within their own breasts, without any foreign aid whatsoever," and that "the soul oppressed by a sense of its sins, ought to seek rest and peace only from its own powers."* Dr. Tholuck detecting the rationalistic character and injurious tendency of this book, and being painfully conscious of the wants of the age, prepared a work to meet these wants, with the title, "The Doctrine of Sin, and of the Propitiator, or the True Consecration of the Doubter." The method pursued by De Wette, to appease the conscience and silence the doubts of the skeptical students, was, by conducting him into a refined, but spurious philosophy, and by entirely ignoring a positive revelation and the distinctive character of evangelical religion, a mystical Deism. Dr. Tholuck takes the doubting, perplexed and unhappy student by the hand, leads him step by step through the most profound investigations, carefully removing every obstacle as he advances, and scattering to the winds the various refuges of lies in which the children of error in their mad infatuation seek to entrench themselves. Thus with the torch of science in one hand, and the blazing light of revelation in the other, he conducts the bewildered and trembling skeptic to the glorious source of truth and life.

The work before us is divided into two parts. The first part treats on Sin, and the second on Propitiation. The author introduces to his readers two interesting youths, to whom he gives the names Guido and Julius. These, he tells us, grew up together as intimate companions, and enjoying favorable opportunities for mental culture, they pursued their studies with enthusiastic ardor. But alas for the times in which they lived! Education was rudely sundered from its proper and divinely constituted relation to religion; and even religion itself either ignored, or held up to reproach and derision. Still their case was not entirely hopeless. There yet remained some lingering rays of light to conduct them through the dark labyrinths of infidelity and error. But we will now allow the author himself to introduce his interesting youths, and in his own words; he proceeds—

* De Wette de Morte Expiatoria Jesu Christi, p. 94.

"Guido and Julius, early in life, became friends from a congeniality of disposition. While other boys of their acquaintance were satisfied with finishing their appointed tasks, and then gave themselves up to childish amusements, these two were simultaneously drawn by an irresistible impulse into the higher sphere of intellectual life. The noxious mists of earth were floating on the more delicate eye of their perception, and allowed no view of the distant and the lofty, when the pure air of philosophy invited them to its unclouded hills. That mystic music of sentiment, which, issuing from the interior of each susceptible spirit attracts it homewards, resounded in the secret recesses of their bosoms ; and they followed the magic tones which called them to the depths of religion. The fine arts also, whose brilliancy casts a transient lustre over sober life, were not seldom the object which they pursued even to exhaustion. One thing only, they could not endure, the common, the vulgar, the mean. Their noble minds were full of vital sparks, inviting as it were the electrical wand which would relieve them from their charge ; but it came not. Within the precincts of their school was no Emmaus ; no spring flowers flourished there, no groves of Academus. The new philosophy which they studied had established itself on the mouldering ruins of the ancient Stoa, and the deserted walks of the gardens of Epicurus. The director of the Gymnasium, an aged man, revered the pineal gland as the seat of the spirit ; and had often indulged the speculation, whether the Creator, instead of a heart, should not have furnished man at his creation with a third hand, or a third foot. It was his office to teach religion. Most assiduously he dragged a skeleton, his own workmanship, day after day, into his lecture-room, and shook the man of bones so often as to fill his pupils with dismay. Nor were the other masters of a better kind ; philologists, who in all their vocabularies had not one word of life-giving power. The preachers of the town were part orthodox, part neological, but all lukewarm and devoid of energy. What they had of religion was nothing better than cold lava picked up at the foreign volcanoes." From this extract the reader can form an idea of the circumstances in which our noble youths found

themselves, whilst pursuing their academical studies. In early youth, they had been taught to reverence religion, and to regard its claims as paramount. But like many others, they had not been fully brought under its life-giving and controlling influence. Still the truth, which, like a divine seed, had been scattered upon their hearts during a process of early training, however defective may have been their religious education, was not altogether dead and inoperative. They felt in their inmost spirits a want which no human philosophy, no acquaintance with science and literature could satisfy, and though they loved to linger at the Castalian fount, they felt an intenser longing to drink of

Siloah's brook that flows
Fast by the throne of God.

But alas ! for their noble aspirations. They found themselves in a most uncongenial element. For not even their *longing* after the absolute and real, was in the least countenanced. With a new philosophy, there had also arisen a new theology, a theology not worthy of the name. All this was sad enough for Guido and Julius. And as might be expected, environed as they were with mountains of ice, the flame of their spirits was found to burn more faintly. But now and again the inward gathering new strength, spoke out in thunder tones and burst the barriers of religious indifference, and of an undefined, half-conscious skepticism. In the breast of each arose the question in solemn earnestness—*For what purpose have I been born ?* This question, it seemed to these noble minded youths a crime to leave unanswered. Hence they gave themselves to reading and meditation. No one being at hand to direct them in their investigations, and finding in the books they read very much the same diversity as was found among their teachers and associates, their progress towards truth was slow and perplexing. Time rolled on, and the period arrived when they were matured for the university ; and here we have their mental posture and condition at this period of their history. “ They were enriched with solid acquirements, endowed with a sound, correct judgment ; but having withal a sense of unhappiness and want, since they were neither able nor in-

clined to conceal from themselves that the longing for repose (that relic of the divine image in man) was still unsatisfied. With melancholy and deep sorrow they surveyed the past years of their life and beheld the path strewn with crushed hopes and wishes, with errors and faults; they looked with secret agitation on the floods of tumultuous desires within their breasts, the cataracts of unbounded emotions;—their inward life without a goal, their resolutions but so many fleeting clouds, and their principles a mass of stationary cloud, under which the former were hurrying along. And yet! can there be a life without a centre?—as little as a world without a God.” Next comes the parting scene, and it is so interesting and touching, that we feel constrained to give it to the reader in the very words of our author. “The time for their separation was now come. Guido was about to study theology at the university of X——; Julius to study philosophy and history at Z——. Affecting was the day of their farewell. It was a bright spring morning; the sun had already risen and shone unclouded in the blue expanse. The meadow in which they had their last interview, was the very spot on which, when only nine years old, they had prayed on their knees to God that he would make them truly pious. “Now,” said Julius, “who knows whether we shall not in this same meadow celebrate the answer to the prayer of our childhood?” “Who knows?” rejoined Guido, weeping; “with sorrowing eyes I look forward to the future. Ah, Julius; already the lower region of our life’s Etna (childhood and youth) has been fruitful of sorrows; can we expect happier productions of the cold region of manhood and grey hairs? Scarcely will our much agitated hearts have become tranquilized when old age will precipitate us into the crater!” “I,” answered Julius, “I cannot doubt that what we are seeking we shall find, though for the present I see no outlet. Like you, I exclaim, Wanderer! whence? Wanderer! whither? I know not. But I behold the sky full of stars, and the human heart full of secret longings and anticipations. Then let us, here, in the presence of the Omniscient, make a covenant, that we will wrestle and strive till we have attained that peace for which our souls thirst; that we will

faithfully and without wavering, follow the inward voice that continually, in whispers or in louder accents, is calling us to the pursuit." With these words they embraced each other and departed.

"Guido commenced his theological studies with great ardor. He attended partly neological, partly orthodox professors. In these lectures he first became acquainted with all the skeptical objections which modern times have raised against Christianity. He had formerly expended his energies on the different sciences, and from all had hoped to satisfy the longings of his heart; he now confined his attention for the most part, to theology. Here he saw an immeasurable field open before him, and he wished, above all things, to obtain certainty respecting the truths of Christianity. None of his instructors satisfied him. Some spoke so coldly and profanely of the characters recorded in the New Testament, that he, though not a believer in its divine origin, perceived something greater and more noble in them than these men could discern."

It is pleasant to notice that our student still retained a measure of respect for the Word of God and the system of religion it reveals. He felt that the sacred volume was pervaded by a mystic element, that it possessed a super-earthly character, and hence though its claim to an infallible, divine revelation could not be sustained, still its high moral character challenged a serious and earnest investigation. But to his extreme chagrin and disappointment, not one of his instructors approached in this spirit the book of God. Some in the spirit of a semi-skepticism made a half-hearted attempt to prove the truth of Christianity by an appeal to its outward, historical evidences, and this method they pursued with such admissions and modifications, that it carried with it but little force, and utterly failed to produce conviction. Other instructors grounded their whole system on the standards of the Church and sought to bear down every apparent contradiction and difficulty which presented itself to inquirers by demanding an unconditional submission of belief, and inviolable adherence to the letter. "Theology had now lost all its attractions for Guido. She seemed to him a rude barbarian, who herself accustomed

to a scanty diet, invited guests from the classic soil of beautiful Hellas, for whom she was unable to provide suitable entertainment; whilst she wielded her club in defiance against any who refused her the meed of hospitality. She appeared still further to betray her base origin and want of native dignity, when, with engaging airs, and obsequious civility, she begged philosophy to allow her to retain a few strips of land from that territory of which she had already been compelled to restore the finest parts to their rightful lord."

Guido now turned away from theology with disappointment and disgust and sought relief in philosophy, which he regarded the queen of human knowledge. But he soon found himself involved in similar difficulties. For if the holy science of theology must be degraded from her high position, could it be supposed that philosophy would escape the rude intermeddling of presumptuous men? In the reigning philosophy there was a hideous mixture of truth and error. In this miserable abortion, pantheism and fatalism were prominent characteristics. Our youth soon found himself on the tumultuous ocean, without chart or compass, not knowing in what moment his frail bark would be dashed to pieces. Having pushed his investigations into the remote regions of speculation, he found himself in the midst of a huge mass of error and contradictions and in the agony of his spirit he exclaimed, Is there truth? is there a God? What am I? have I an immortal destiny? But he continued to pursue his studies with the greatest diligence, without however obtaining rest for his dissatisfied and agitated spirit. From his friend Julius he had heard but seldom. The following, we quote as the substance of his several letters. In his first letter he informs Guido, "that he had commenced to read the Bible diligently; that he found it difficult to convince himself of its doctrines; but that the study of history had proved to him the need of an expressly revealed religion, as well as the excellency of the Christian morals, as exemplified in men who had sought uniformly to regulate their lives by the Scriptures. But suddenly, a year before he left the university, after a long silence, Guido received a letter from his friend, stating that he had undergone a great change, which he term-

ed *regeneration*. The whole language and style of the letter were new. Several things appeared obscure to Guido; but as Julius had expressed himself with great interest and firm conviction, on several doctrines of the Christian faith, he communicated frankly and in detail his own doubts and scruples; not concealing at the same time his apprehensions that Julius, in a flight of enthusiasm, had united himself to a fancied goddess, but in reality to a cloud; a union which would probably end, like Ixion's, in a progeny of chimeras. The next letter brought the unexpected news that Julius had devoted himself to theology; but he assured Guido that he might dismiss his fears about chimeras, for his heart had now learnt by experience the most indubitable, what truth was. That strong desire for clear views which he had always been wont to feel, still continued, and prompted him to the study of theology. He now wished to know the results of his experience in their various connections and relations, and recommended his friend Guido to allow the inquiry respecting evil to take precedence of his other studies; seriously assuring him that from this investigation a new light would speedily break forth. Guido was much affected; on the one hand, by the ardently joyful spirit combined with a firmly settled purpose of soul, of which every sentence in his friend's letter gave evidence; on the other hand, by the hints which Julius had given of several Christian doctrines, which he had hitherto viewed in a totally different light. He himself, had fallen of late into a comfortless skepticism; he had given up all hopes of finding the truth, and in this state had written to his friend, under great discomfort.

Julius in his answer to Guido, expresses the deepest sorrow, in view of his extreme mental perplexity. Guido indicates a spirit almost bordering on despair, doubting whether there exists what is termed *truth*. In this unhappy posture, his friend proceeds to impart in a most loving and earnest spirit, such counsel and instruction as his peculiar circumstances so urgently demanded. After a suitable and touching introduction he proceeds thus: "What I lay down as the *δοξ μου σου στα*, as the hinge of all human knowledge, is the Delphic inscription. Only the descent into the abyss of self-knowledge can render

possible the heavenly ascent of divine knowledge; and no pretended wisdom is more to be rejected than that which puts out our eyes, so that we cannot look into the interior of our own being. When I say to you, "learn to know thyself," I mean nothing else than to ask, *What lovest thou?*" Julius now proposes to Guido the grave and important question, *Whence is evil?* And after having stated the different theories, and elaborately exposed those that are false, he says, "Let others look for the root of evil wherever they please. For my part, as I have already shown, I can look for it only in the creature himself. I can never suppose evil to be co-eternal with God, nor can I place it in God, as a self-consuming shadow. It is not original, nor is it a necessary defect; it is a deprivation—a contrariety. The Scriptures inform us that God made man upright—that I believe. From light, only light will be produced, and God is the Father of lights. James 1: 17. God, who is a law to himself, is also a law for all created intelligences.

Thus I believe that the Scriptures are the solution of the greatest problem in the universe; thus I conceive, will you also recognise in the 'foolishness of God,' more wisdom than in the whole Babel of human systems. I have spoken to you of that act of the first man, which casts its shadow over the remotest ages. And what is now our condition? Man is truly 'the offspring of God;' but no sooner does he view this aright, and look around, and within him, than all his glorying is at an end; he must throw himself in the dust, and lament that God's image is so shamefully defaced. * * * The more man learns to trace the operations of the living God as a real personal agent, by marking the diversified experience of his own heart, the more indefatigably will he make out, in the apparently confused mass of this world's events, the "*disiecta membra Poetae*," and thus obtain more frequent glimpses of the divine harmony subsisting amidst all the mysteries of our existence. It belongs peculiarly to those master-strokes of the divine hand by which its skill is most clearly shown, that in his plan of the universe, evil unfolds itself free and unhindered; but no sooner has it revealed itself distinctly as evil,

than it is obliged to enter the service of his wisdom, and to execute his will. Thus it is with the sinfulness of Adam. It appears in the whole race, since all are men; but 'if by one man's offence death reigned by one,' how much more they which have received abundance of grace and of the gift of righteousness shall reign by one, Jesus Christ?"

Julius continues with the subject of sin, and maintains fully the ancient, orthodox position relative to its origin and propagation. He sees in Adam the proper representative of the race, and in his fall, the fall and consequent depravity of humanity as such. All pelagianistic notions are earnestly discarded, and the race is contemplated as in a guilty and hopeless condition.

After the lapse of almost a quarter of a year, Julius received from Guido an answer to his earnest and affectionate letter. He commences thus:

Dear Julius:

My soul is becoming calmer. A mild brightness begins to skirt the thunder-cloud, and the sound of the thunder is more distant. "Suns beyond suns float in the furthest ether; their unknown radiance has been, for thousands of years, darting onwards to our little globe, and has not yet arrived; but thou O, God, inexpressibly great, art also inexpressibly near!"

My soul is still too agitated; my eyes too full of tears. In a few words only, will I unfold to you the history of my heart.

Yes; now I know it. "Man can misapprehend, scorn and retard the truth; but circuitous and perverted as his course may be, he only wanders, and in the midst of that course, still seeks and means to find it. He cannot do without it; and when it appears to him, it is impossible that he should not do it reverence." But what wisdom is more foolish, to imagine that amidst a thousand systems devised by human folly, man may find truth during this hand-breadth of life, or to resign himself to the total loss of it in magnanimous despair?

Your letter and the suggestions it contained for the guidance of my inquiries, have had a powerful effect on my mind; and though I bow reluctantly, still I bow. Do you wish for an

image of my inward life. Receive it in the words of Schiller:

"Und es wallet und siedet und brauset und zischt,
Wie wenn Wasser mit Feuer sich mengt,
Bis zum Himmel spritzet der dampfende Gisch
Und Fluth auf Fluth sich ohn' Ende drängt.
Und ein arm und glänzender Nacken wird bloss,
Und er ist's, und hoch in seiner Linken
Schwingt er den Becher mit freudigem Winken."

SCHILLER'S *DER TAUCHER*,

And it whirled, and it boiled, and it roared and it hissed,
As when water and fire contend ;

It sprinkled the skies with its scattering mist,
And flood on flood crowded on without end.

* * * * *

Now an arm, now a swan-like neck is bare ;

* * * * *

And—'tis he ! in his left hand holding up

With a flourish of triumph the glittering cup.

DWIGHT'S TRANSLATION.

Guido was led to see in the light of God's Spirit, and in the blessed Gospel, what he had never before seen, and what he had all along sought in science and philosophy. The Gospel poured upon his spirit such a flood of light, that he saw with deep horror the fearful depravity of his heart, and became a humble, trembling criminal before his holy and righteous Judge. "Henceforth," he says, "I am no longer ashamed to claim brotherhood with "the publican," who set little value on the pompous philosophy, the high-flown speculation which harangued from the stage, and preferred the humiliating lessons taught by experience, in the dungeon and the mire. (Jeremiah 38.)".

"How gratefully the mind receives new lights,
Emerging from the shades of prejudice,
And casting old establishments aside."*

Guido being slain by the law, and condemned at the bar of his own conscience, and feeling himself bound by the fetters of sin and Satan, he earnestly called upon God from the depths of his misery, as the only one who could free him from wretchedness and ruin. By divine grace he was enabled to believe

* Aristophanes, *Nubes*, 5, 1381.

on the despised Nazarene, and being justified by faith, he had peace with God. And having communicated to Julius the mental process through which he passed, his varied spiritual struggles and experience, and his subsequent peace and blessedness in a living union with the divine Redeemer, he proceeds thus :

"My beloved Friend—I have now made you acquainted with the moulding of my soul. I hold 'the cup high above the foaming flood,' yet the billows still break over me. I think that you will already have learnt from my statements, that the lofty spirit has been brought low, and the stony heart has been crushed. Yes, I can truly say, I am not great in my own eyes. I am the unworthiest of the children of men. With David I can say, 'Before I was afflicted, I went astray; but now have I kept thy word.' * * * Sometimes, while I am sitting in silence, and bewailing that the wheat in myself and others is so much choked with weeds, a gentle voice whispers, "God is thy friend!" A blissful feeling then comes upon me, which I never felt before; I am often constrained to shed tears of joy, and seem as if I had already entered the mansions of the blessed. In my former repose there was an internal disquietude; while now each painful feeling is soothed by the gentle gleams of tranquility. My inward life resembles the close of a summer's day, when the sun is on the point of setting. *

* * Ah, my inexpressibly dear friend, would, that I could see you again! then we might unite in joyful thanksgivings, on that very spot where we prayed happily together in our childhood. How wisely have you guided my wandering heart to the truth! How rich a blessing has it proved to me, that you first called my attention to sin, in order to gain from that point a comprehensive view of the whole Gospel!"

We have now given the reader some idea of the *first part* of our book. With much interest and deep solicitude, we have followed our youths, through their various meanderings; we have traced their keen mental struggles, and witnessed their ultimate and glorious triumph. Their spiritual history furnishes a new and very important testimony in favor of the despised doctrines of the cross. When the light of divine truth

burst upon the spirits of our young heroes, whole systems of error instantly crumbled into dust. They were delivered from the fearful mazes of neological error, and conducted into the higher and purer regions of gospel truth and freedom.

In the *second part* of the book, we have a truly able and most interesting exhibition of the "Propitiator." This part consists of two letters, the first is a reply from Julius to Guido, the one last noticed, and the other is the answer to Julius.

Julius, in the commencement of his letter gives free vent to a heart overflowing with pure affection and devout gratitude. He now sees in Guido a brother beloved, and at the same time a trophy of redeeming grace. The burden of his letter is a masterly vindication of all the great, cardinal doctrines of Christianity, against rationalism, and every form of infidelity. His views on the origin of sin, the fall of man, the consequent depravity of our race, and the necessity of such a Mediator as the Gospel reveals, together with his views on regeneration, and a living union with Christ, are truly refreshing to the Christian heart. It is also gratifying to notice with what skill and consummate ability arguments from science and philosophy are selected and employed against the most subtle and insinuating forms of error. Thus are infidels met on their own ground, and slain with their own weapons.

In answer to the question, What is truth? he says, "this single question reveals at once the extreme penury and the amazing wealth of man. I have repeated even to weariness and disgust, says the wise man of the north, that the philosophers and the Jews are in the same predicament; neither of them know what reason, or what law is, or for what purpose they are given; namely, for convincing of ignorance and sin, not for communicating grace and truth, which must be *historically revealed*, and cannot be obtained by the exertion of man's natural powers; which no man can work out for himself, or receive as his birth-right."* We note also with much interest

* So likewise speaks even Solger, (*Philosophical conversations*; Berlin, 1817, p. 240.) "Thus it is that reason, if left to itself, however perfect it may be, perceives the necessity only of that which, through the goodness of God, is revealed to us; and that the divine benignity reveals it to us as a *living and present reality*, the necessity of which reason acknowledges, while it is utterly beyond her power to create that great reality.

how our earnest inquirers after truth regarded science and philosophy. In relation to these, they were no fanatics. They properly regarded God as the fountain of *all* truth. All the light of philosophy, in its different branches, together with the light of science, as well as of the glorious doctrines of natural and revealed religion, emanates from the same great Sun, the central Luminary of the universe. Human learning, therefore, they regarded as by no means opposed to Christianity, since the laws and principles of all science have their origin in God, who is himself the absolute truth. They held, moreover, that a superficial education, especially in the sphere of philosophy, was not desirable, that every student should seek by all means to be thorough, to make himself master of the different sciences; and hence quote with approbation the words of the philosopher of Verulam,* "It is an assured truth, and a conclusion of experience, that a little, or a superficial knowledge of philosophy may incline a man to atheism; but a farther proceeding therein doth bring the mind back again to religion." Says Guido, "You remember, Julius, with what deep emotion we read the noble expressions of the great Plutarch. 'As the initiated, at first, assemble with tumult and noise, pushing against one another; but when the sacred rites are introduced and exhibited, attend with silent awe; thus also at first, around the gates of philosophy, you may witness a great tumult, forwardness, and talking among those who are pushing rudely and violently; but whoever comes into the interior, and beholds an awful splendor like that of a temple, assumes another deportment, is silent and trembles, and humbly and reverently follows reason as a god.'"[†] This paragraph is quoted simply for illustration; for our regenerated youths had no mind to deify mere science, however highly they valued it; but they loved to view it in its real character, and in its proper relation to the glorious science of divine revelation.

The last letter, and which closes this deeply interesting vol-

* Vide Bacon's *Advancement of Learning*, book 1, p. 13, of Work's Vol. II. Montague's edition.

† *Plut. de profectibus in Virtute*, Op. Varia, tom, 1, p. 140, ed. H. Steph. 1572.

ume, was written by Guido. It is full of most precious truths, which shine on every page like dazzling gems. Towards its close he gives us a view of religion as it is actualized in social life. He now mingled with humble, and therefore loving, kindred spirits. He now understood, as he never did before, that beautiful article in the Apostle's Creed, "*I believe in the communion of saints.*" He not only realized that believers are made partakers of Christ, and all his benefits, that they are animated by his life; but that Christians themselves, being pervaded by a common life, the life of their glorious Head, are members one of another. In his fellowship with Christian believers, he gives us the following account of family devotions. He speaks of the father of the family as a most venerable, patriarchal man, whose piety appeared unusually deep and elevating. He says, "All the members of the family, and some of the neighbors, were assembled in a small room. First a hymn was sung. Then the old man, with a dignified voice, read an awakening sermon from a Christian magazine, without making any remarks of his own; for he was used to say, 'As long as we have the printed sermons of well qualified instructors, the people need hear none but these; a prayer from a broken and contrite heart often goes deeper.' Another hymn was then sung, of which the last verses were :

"Saviour! see this little band,
Join'd in heart, and joined in hand,
By the sufferings on the tree,
Pledge their souls, their all to thee!

Let our evening sacrifice,
Blest with thy acceptance rise!
Now renew thy last bequest—
Peace—thy peace in every breast!"

He concluded with a prayer. I could not have believed, Julius, that man could have so communed with God, as this aged disciple in his devotions. His language indicated no enthusiasm; for the deepest humility marked every word. His soul appeared to be lost in abasement in the presence of the Most Holy."

Guido concludes his letter with a most touching description of

a Christian's death. With this description our book closes. The object, no doubt, in introducing this dying scene, was to give a faithful and striking exhibition of the power of religion at the close of life—its glorious triumph over death itself. With this view, the case was well selected. We will quote the dying Christian's last words:

"Lord Jesus! oh that I could now, from this cottage, tell the world how happy is he who departs in thy name: For all I praise thee!" After a few moments silence, he again exclaimed, "I have overcome by the power of the Lamb!" These were his last words.

We have thus endeavored to notice a book of more than ordinary ability and interest. And most sincerely would we advise the reader to procure the volume for himself, that he may have the pleasure and profit of reading it entire. We would suggest also that a mere reading of the book will not suffice—it calls for retrospection, for careful study. The author, a man of profound and varied learning, is thoroughly versed in metaphysics, the ancient, the scholastic, and the modern, and into those of both the oriental and the European schools, he has plunged deeply. In the work before us, he frequently makes allusions to objects very much out of the range of ordinary literature and draws from them illustrations singularly felicitous. Though the work is not large, it contains more solid and important matter than many similar publications four times its size.

We have in our possession data, which authorize us to say, that Dr. Tholuck's book was not published in vain. Its influence has been especially salutary among students in the different schools and universities on the continent. And who can doubt that it is owing to its influence, in a good degree, that the tide of rationalism and infidelity, which threatened completely to inundate Germany, has begun to roll back? May God make it still a further blessing.

In the commencement of this article we gave a brief sketch of the fearful prevalence of error in Germany, especially in the early part of the present century. We would now present a more cheering picture of that land—the land of the blessed

Reformation.* And we prefer quoting the following from the February number of the North British Review, for 1854, as a portraiture of the religious condition of Germany.

"The first pleasing symptom of the German Church, is the very general and increasingly cordial recognition of the principle that faith is the first of Christian graces, and necessary to love and good works—nay, what is for Germany much harder to pronounce, necessary to salvation. The so-called formal and material principles of the Reformation, viz: the supremacy of the Scriptures and justification by faith, with all that naturally clusters around them, make up the body of doctrine which is now in the ascendant. It is so in by far the most influential chairs of the different Universities, probably the majority as to numbers, and the same may be almost said of the pulpits, though here the point of number is more doubtful. No University, except perhaps Giessen, remains unsubdued by the movement party. Tübingen is now wrested in a great measure from Baur and his negative coadjutors; and Leipsig has ceased to bow to the sceptre of mere critics and lexicographers. Meanwhile the men of the middle school, who have constantly approached, by paths of their own, the biblical or confessional orthodoxy of the more advanced, may be said at last to have reached it, in the persons of Nitzsch and Hengstenberg in Berlin. Those two sections may be declared so to have been coalesced, as, while retaining their separate colors, to differ in nothing essential. The formation of the minds of the present, and of the next generation is in the hands of men—from Heidelberg to Königsburg—who have not only broken with rationalism, from theism, and spurious criticism, but actually conquered them; and of whom the most eminent (with rare exceptions) are as distinguished for attractiveness of personal piety as for learning and zeal. The party of unbelief, with the doubtful exception of the Tübingen school, are silent. Every thing but the theology of the Reformation is driven from the field, and the discredit into which speculative philosophy has fallen, which, indeed, is now numbered with the acts of the Frankford

* We would of course not wish to intimate that Germany is the only reformation soil—we could not thus ignore Switzerland and France.

Parliament, has greatly contributed to the victory of a pure and unsophisticated Christianity. The great majority of younger theologians are found to hold fast to evangelical truth."

There is good reason to believe that the sanguine hopes of Dr. Tholuck, expressed in this book, will ere long be realized. He says, "I see a time coming, in which gifted men will lift up their voice for the truth. Perhaps, after a few decennaries, there will be no one in some parts of Germany who will not wish to be called a Christian."

But it may be asked, Is a work like this needed on this continent? Is not this country distinguished for its Christian faith, its general orthodoxy? We may safely, and do most cheerfully admit that this, in a general way, is the character of the American people. Still, we must not be blind to our own faults. Human nature is in this country, the same as every where else, and here too, though in a limited degree, we have every form of pernicious error. Who can doubt that some of the best minds among us, minds enriched by the most elegant scholarship, are under the withering influence of the Pantheistic creed. And so there is no one phase of rationalism, that is not to be found in this country. That this should be so, is by no means strange. The works of Deistical writers, such as Collins, Tindal, Morgan, and others of the same tribe, were translated, and introduced into Germany, and have not these same English works been imported to this country also? In addition to these, we have a large portion of the rationalistic literature of Germany, and not a few have already been brought under its blighting and destructive influence. And have we not in our own country Unitarianism, Universalism, and other heresies whose name is legion? But not to dwell on these gross and obvious forms of error, are there no errors, in the bosom of the professedly orthodox Church itself? Certainly it is no breach of charity to maintain the existence of error even in this sacred enclosure. Let us but glance at New England, to say nothing of other sections of our land. And we do not intend to speak particularly of the grosser heresies which have become so fearfully prevalent on Puritanic soil. We do not wish to dwell on the Socinian heresy—to speak of Unitarianism.

rian Institutions and Churches, from whose pulpits is proclaimed from Sabbath to Sabbath the denial of our Saviour's divinity, thus attempting to blot the very Sun from the ecclesiastical heavens, and burying the hopes of our race in one common grave. We would direct attention to the new views in philosophy and in theology, advanced in New England, by Dr. Taylor and his associates, whose views became known subsequently under the title "New Theology," as distinguished from the faith of the original Presbyterian and Congregational Churches. In this new theology, a fundamental point of difference relates to the doctrine of original sin. And here we would quote the language of Dr. Beecher. "The reformers with one accord, taught that the sin of Adam was imputed to all his posterity, and that a *corrupt nature descends from him to every one of his posterity*, in consequence of which infants are unholy, unfit for heaven, and justly exposed to future punishment. Their opinion seems to have been that the very substance, or essence of the soul was depraved, and that the moral contamination extended alike to all its powers and faculties, insomuch that sin became a property of every man's nature, and was propagated as really as flesh and blood. * * * *Our Puritan fathers adhered to the doctrine of original sin*, as consisting in the imputation of Adam's sin, and in a *hereditary depravity*; and this continued to be the received doctrine of the Churches of New England until after the time of Edwards. He adopted the views of the reformers on the subject of original sin, as consisting in the imputation of Adam's sin, and a *depraved nature, transmitted by descent*. But after him this mode of stating the subject was gradually changed, until long since the prevailing doctrine in New England has been that *men are not guilty of Adam's sin*, and that *depravity* is not of the substance of the soul, nor an inherent or physical quality, but is *wholly voluntary*, and consists in a *transgression of the law, in such circumstances as constitute accountability* and desert of punishment."*

* Dr. Beecher's controversy with the Editor of the "Christian Examiner in the Spirit of the Pilgrims," in 1828, as quoted in the "Biblical Repertory." See also "Old and New Theology," by James Wood, D. D.

Such then, according to Dr. Beecher, are the prevailing views of New England, on the important doctrine of original sin! And those who are acquainted with the "New Theology," know quite well, that this error does not stand alone—that this constitutes a starting point, from which are deduced legitimately, a long series of doctrines, which are very properly regarded as forming a *new system*. Such a Pelagian view of sin, must lead to a new conception of human freedom, of regeneration and conversion, and, in a word, must place in a modified aspect every vital doctrine of Christianity. The Church itself, in her proper character as a divine institution, the Christian ministry, and the holy sacraments, all, must suffer when viewed from this wrong stand-point. And what have been the fruits of this new system, of this departure from the original faith of the Church, the venerable standards of the blessed Reformation? Superficial views of sin, defective conceptions of regeneration, and of the union of believers with Christ—not a few indeed deny such union altogether. And how do such regard the Church, the Lamb's bride? Alas, with but little respect! And the holy sacraments? These, under the influence of such views are regarded not as *holy seals*, but simply as *signs*—they are stript of all mystery, and thus brought down to an ignoble level with carnal reason. Alas! where will these wrong tendencies end, unless they soon meet with a decided check?

Lebanon, Pa.

F. W. K.

ART. III.—MARY WEEPING AT THE SEPULCHRE.

A SERMON BY DR. RAUCH.

We have selected one sermon more by Doctor Rauch. The sermon on *Faith and Reason*, published in the last number of this *Review*, may serve as a specimen of his method of, what may be called, philosophical preaching of the Gospel. He was a man, however, not only of clear and profound thought, but also of fine and tender feeling. Earnestness of heart was indeed characteristic of all his pulpit labors, but frequently his sermons were pervaded by a peculiar warmth of spirit, deep emotion and lively sympathy. As an instance of the latter class, we submit to our readers, *Mary weeping at the Sepulchre*.—EDS.

PRAYER.

Lord, our Heavenly Father! We approach thy Throne this morning to thank Thee for the many mercies thou hast bestowed upon us. Thou hast been with us from our earliest youth up to the present hour; Thou hast watched over us and protected us from all dangers; Thou hast given us strength to endure the heavy trials which life entails on every one, and hast preserved us until this day. But especially would we thank Thee, Lord, that Thou didst send Thy only-begotten Son into the world: our thoughts cannot comprehend the sacrifice He made for us, nor the sufferings He endured for us, nor the debt He paid for us, nor the blessings He procured for us.

O Lord, we are sinners and the reward of sin is death. As death follows sin, so the grave follows death; we cannot look upon our graves without remembering sin, and as life feels averse to death, so the sight of the grave arouses bitter feelings and thoughts in the heart of the sinner. But we thank Thee, Lord, that He, in whom thou wast well pleased, the Prince of

life, endured death and passed into the grave on our account. When we reflect on the grave of the Saviour, we may feel reconciled; we may rejoice and hope as we continue the journey at whose end the grave awaits every one of us. Now the grave is no longer the house of decay and destruction, but the silent chamber in which a new life develops itself; for the Saviour has subdued the power of death, and by his resurrection conquered the grave for ever.

May we often meditate on the grave of the Saviour; may we hear the Saviour's voice calling each one of us by name, as he called Mary; may we receive consolation and comfort as she did, and may our sadness, like hers, be turned into joy.

Lord, who art our Friend and Saviour, pardon our weakness when we sometimes tremble at the sight of the grave; when, overcome, by the evils of life and pressed down by a sense of our frailties, we are downcast and without hope. Be near us, as Thou wast near to Mary, when she wept at Thy sepulchre; may Thy mercy and grace speak a word of consolation to us and awaken in us a presentiment of the heavenly joy and happiness prepared for those that die in the Lord. And especially when the evening of life approaches, when our days are spent and our strength decreases, then, Lord, we pray, be near us and bless us with resignation and comfort and hope. Assisted by Thee, raised up by Thy mighty hand, and invited by the blessings and happiness of Heaven, our souls will hasten to rise on the wings of faith and hope to see Thy glory.

Lord, we pray that Thou wilt look in mercy upon the youth collected here. Though in the bloom of life may they remember that death calls not only the superannuated, but seizes also the child, whose first smiles have scarcely saluted the light of the sun. Teach them so to number their days that they may apply their hearts unto wisdom, and be prepared to meet their Judge whenever he shall call them hence.

SERMON.

Text: John 20: 11-18. "But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and

looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not, for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her."

The death of our Saviour had produced different effects upon His friends and enemies. The enemies of Christ constantly apprehended, that something would follow his death which would reveal his divine power, and expose themselves and their unjust cause. The convulsions which took place during the dying hour of the Saviour, and the favorable impression made upon many in their own midst by the sublime manner in which He bore His sufferings, were so many accusers, rising up to charge them with the murder of the Son of God. But especially the words, *that He should rise again on the third day*, seem to have sounded in their ears constantly and to have alarmed their sinful consciences. Hence we see them exercise the greatest caution lest some imposition should be practised upon them. They appoint a watch to observe what might be going on around the grave; they impress their seal, the seal of their authority and power, upon the entrance to the grave, as if they would forbid the dead to rise again. It is evident, that they half fear the possibility of Christ's resurrection, and half hope that all is only the well-planned scheme of an intended imposition, and to frustrate it nothing more is necessary

than their vigilance. Thus vibrating between hope and fear, they looked forward with much solicitude to the third day.

The disciples, on the other hand, had lost all hope and energy, since the death of their Friend. Christ had spoken to them of His resurrection, of the Heavenly Kingdom and its mysteries ; He had prophesied everything as it took place in his latter days, but they did not understand Him at the time when He spoke to them, nor did they remember His words and recognise the fulfillment of His prophecies in the occurrences of the day. His enemies remember all this and fear ; but His friends have forgotten it and despair. They are children of the dust and the wings of hope cannot rise beyond the sphere of their understanding. They seek Christ in the grave, whilst he has already broken the seal of sin. What they desire and most heartily long for, they do not dare to hope for, though it is already realized, though every breath of air might bear the glad tidings on its wings.

Among those that went early in the morning to seek Christ in the grave, was also Mary Magdalene. Seeing the sepulchre empty, she concludes that her Lord has been taken away ; she weeps and cannot find any consolation until the Lord in his love reveals Himself to her. When I spoke last to you,* I represented the effects of Christ's death upon Thomas : it cannot be otherwise than interesting to see how it affected the *female* portion of His followers. To-day, therefore, the rich and attractive history of Mary Magdalene, at the grave of our Lord, shall engage our attention. May the Lord be with us and bless us while I attempt to show :

How the sadness of Mary Magdalene, when standing at the grave of the Lord and longing after Him, was changed into unspeakable joy.

The text says : *But Mary stood without at the sepulchre weeping.* The grave and tears belong together, they are inseparable. The grave is the monument erected by death to all that lives ; it is the symbol, too, of the vanity of every earthly good. All that is on earth must sink into the grave.

* The previous sermon to the students was on the Unbelief of Thomas. John 20 : 24-31.

Neither beauty, nor health, nor riches, neither honor nor splendor, neither power nor influence, neither strength nor youth can exempt any one from the common fate of all that is perishable. All must sink into the grave, where the blooming youth moulders with the grey-headed sire, where the ashes of the profligate mingle with those of the ambitious, where the pious and good slumber by the side of the wicked. Whoever, therefore, stands at a grave, if he be serious and thoughtful, will feel sad, either because he remembers one whose ashes repose in the grave beside which he stands, or because he is reminded of the graves of friends and relatives, or because he is led to think of his own grave.

But Mary stood at *the grave of the Saviour*—at the grave of Him, who, she once expected, would conquer death and triumph over the grave, but who now had Himself gone to this dark abode. The grave does not only remind us of the death of the body, a separation of the soul from the body, which separation is confirmed by the dark dwelling to which the body is consigned; it reminds us too of the death of the *soul*, which is caused by sin. As the body lives by the connection of all its parts, by the harmonious coöperation of all its organs and by the power of life that pervades all of them; so the soul can live only by its connection with the spiritual world and by the power of God that reigns in it and animates it. This connection being destroyed by sin, the divine power is excluded and the soul is dead. The dust, into which the body is converted after death, does not feel its deprivation of life; but the soul, separated from God, is conscious of its death, and as often as it thinks of death, of its separation from the source of life, it cannot help feeling a horror which fills the heart with sadness and with a desire after One who can restore it to life again. When Mary stood at the grave of the Lord, who had promised the restoration of the soul to life and the annihilation of the power of sin, what else could she do but weep? and how could she feel otherwise than sad? Joy, permanent joy, we can possess only when a sense of everlasting life pervades us. But when we desire to know whether our all-controlling love exists beyond the stars, whether, when death has separa-

ted soul and body, we will ourselves continue to live and meet our departed friends again—when we desire to know this, and have no means to satisfy our desire, then we must feel sad. Such sadness does not depend on external circumstances, but only and exclusively on the absence of faith. Whether fortune smiles or frowns upon us, if we have faith we will be cheerful; on the other hand, nothing can remove our sadness, so long as sin keeps alive the consciousness of the separation of our souls from God and everlasting life. This was the sadness of Mary, which prompted her love to the Saviour while he was yet alive; and from it her tears flowed when she thought Him dead. She knew only of one joy—to be with the Saviour; with Him her time passed by like a festival, but without Him her heart must break.

But let us notice *the place* where she wept: "*She stood,*" John says, "*without at the sepulchre,*" when she wept. As soon, however, as she looks into the grave, as soon as she bends herself to examine it, her eyes perceive two angels, the one sitting at the head and the other at the foot of the place where Jesus had been lying. Yet Mary, absorbed by her grief, does not perceive that those before her are angels. Having lost Him to whom she had devoted herself with lasting gratitude, whom she served with the deepest tenderness, for whose promises she had been waiting, whom she loved and revered in greatest sincerity and earnestness—the whole world is without interest to her, is empty for her, however much it may offer to the eye. Her state may be compared to that of a traveler, who follows with his eyes the setting sun and watches it with intense delight until it sinks beneath the horizon; wherever then he turns his eyes, he perceives on every plant and every object nothing but the image of the sun. So Mary's eyes, clouded by tears, cannot see anything distinctly, except that she has suffered an irreparable loss. This heavy thought reigns in her bosom and shuts up every avenue to any other idea that might present itself from without.

Yet what Mary could not see we can see now. Angels, accompanying our Lord through life, followed Him into the grave. These invisible powers were invisibly active to develop

Him

2.
a new life, a power, which should conquer death and triumph over the grave. Angels are immortal. Their nature forms a most striking contrast with the work of death. Whoever sees them in a grave, cannot but be reminded, that whilst all that is earthly must die, there is something which will live forever; that whilst all belonging to time is finite, there is something which is infinite, which will continue after all that the eye can see shall have perished. It is impossible for our thoughts to be altogether occupied with death, when we see beings before our eyes that are immortal. But Mary did not recognize angels; for her mind was too full of the idea of mortality, decay and disappointment.

Woman, why weepest thou? the angels enquire. They ask this question, not from ignorance of the cause of Mary's tears, but from wonder and astonishment. "What cause have you to weep, when you stand at the grave of the Saviour who has broken the chains of death? See, there is no death in this grave, no decay, no destruction; this grave is not the abode of confusion, darkness and fear, but it is the sweet and cheerful chamber of life, where light, order and regularity reign. Here everything is in its proper place. Here lies the napkin, there the linen. Nothing indicates the power of death, but all manifests a peaceful, silent and miraculous development of life. Here there is no cause for weeping; here there is no tomb, not a chamber of death; here is the peaceful haven of rest, the smiling region of hope."

But Mary did not understand the meaning of the question. Occupied with one thought, filled with one grief, seeking One only and turning away from all that is not Himself, she says with female naivete: *They have taken away my Lord, and I know not where they have laid Him.*

These words, so tender and affecting, betrayed a child-like innocence and an attachment to Christ, of which the tender nature of woman alone is susceptible. She does not doubt for a moment but the persons before her know whom she means by the words, *My Lord*. She knows of but One who is her Lord; Him alone she seeks; to Him alone she belongs; His feet she had washed with her tears. Him she had followed to

the cross, not shrinking from the sight of scattered skulls, but exposing herself to many dangers and especially to the revilings of a rude and unfeeling crowd ; Him she would now go to seek and if dangers of all kinds impede her delicate feet. There is a beauty in the love and sadness of Mary, which attracts us the more strongly, the more we examine it ; the pen of man can never describe it ; it must be felt.

When we contrast Mary's love with our own indifference to our Saviour, we must feel ashamed and humbled in the dust. There was a time when the Eastern continent, overflowed with infidelity, had taken away the Lord and no one asked where He had been laid. And even now in our own land are we surrounded by sects, that have stolen the Lord and buried Him, we cannot tell where. They have buried him in their reason and deny that He exists any longer. They have put their trust in that fallible and uncertain power, whose delight it is to doubt its own assertions—to doubt the only true Friend of our souls, on whom alone our peace rests on earth and our hope in the hour of death. They have removed Him out of their sight, lest some should adhere to Him and forsake them. Oh ! that many would turn and ask like Mary : You have taken away our Lord ; tell us where you have laid Him that we may go and seek Him ! that their tears might flow and veil their eyes, so that they could see nothing but Christ, who loved them and died for them !

Again : When Mary in her grief had thus spoken, she turned herself back and saw Jesus and knew not that it was Jesus. He whom she seeks is close by her to console her, to comfort her, but she does not know Him ; He stands at her side, but she seeks Him at a distance ; He speaks to her, but she does not recognize His voice. What is the cause of all this ? As Thomas was determined not to believe in the resurrection of Christ, so Mary, feeling convinced that He was dead, could not for a moment hope to see Him alive again. Grief and hope exclude each other ; when one fully takes possession of the mind the other must depart. Mary *loved* the Saviour, but she is not yet able to *believe*. Hence it is, that though Christ spoke to her by the angels and though He speaks to her Him-

self, she, absorbed by the thought and the remembrance of the dead, cannot see the living. And is it otherwise with us? Christ is near us when we mourn, to comfort us—when we tremble in the storms of life, to strengthen us—when we have no rest in our bosoms, to give us peace—when passions rage within, to advise us, to direct us, to guide us. And though He is near us and speaks to us through conscience, by His Word, by adversity and prosperity, we do not hear Him, we do not recognize Him. It is faith alone that discovers the Lord in all that surrounds us. Hence the true believer, who desires to see the Lord and only the Lord, perceives Him every where; to him He appears in the rays of the morning sun; the evening breezes whisper the name of the Saviour in his ear; when the dew drops sparkle, when the stars of the night glitter, he feels that the Lord is near; for all that is reminds him of the Lord, points to Him, comes from Him and leads to Him.

Yet, though we may be unwilling and unable, by our own thoughts, to recognize the Lord, He can make Himself known to us, since His power exceeds every other power. *Mary!* He calls; and she who had lost herself in seeking the Friend of her soul, finds at once both herself and Him again.

There is a kind of grief whose strength absorbs every other feeling. In it we lose all desire for food and drink and for every thing else; our thoughts are no longer ours, or at our command, but they centre without our knowledge or will upon our affliction, which, like a whirlpool draws within itself whatever comes near it, every desire, every wish and every thought. The greatness of such grief overpowers us and we are lost in it. Whatever is spoken to us cannot console us, for we have an ear only to listen to the sighs of our broken hearts. Neither kindness nor love can cheer us, for we are inaccessible to them. In such a state nothing can help us but a power which is able to bring us back to ourselves. Whoever, at any time, has stood beside a friend under the dominion of such a grief—whoever has tried and tried in vain to administer comfort and consolation in every way and by all means, will know that then the fullness of his love and sympathy burst forth in sim-

ply calling his dear friend by his name. So a mother does, when the little babe on her arms cannot be silenced by any other means. So Christ did, when he stood before Mary. The name by which friends call us, exercises a peculiar power over us. Though our internal being cannot be expressed by a mere word, a mere name, friends, nevertheless indicate clearly by the tone in which they pronounce it, that in the *name* they wish to comprise all they love in us. Our Saviour, therefore, frequently either humbles or elevates his disciples by the manner in which He addresses them by name. *Simon, son of Jonas*, lovest thou me? The name which the love of the Saviour had given this disciple was *Peter*. But when Jesus wishes to humble him, he calls him, not by the name of love, but by the name he had while in a state of sin. On the other hand, when he would console Mary, He only pronounces her name. If we had heard the sound falling from his lips and perceived the love, tenderness and compassion which it expressed, we could understand it better. Mary, having lost herself in grief, was now brought back again to herself by hearing the Saviour's lips call her by name, in the same tone of love in which she had so often heard Him pronounce it before. But this was not all. The remark I made with regard to Thomas, is true of Mary also. The will of the Lord accompanied the word spoken and produced such sudden effects. *Let there be Light!* and the element, not yet born, arises out of nothing and shines in the darkness! *Let there be Light!* and consolation breaks in upon the dark bosom of man! The Lord wills it and it is there. Mary! He says, and a light not known before streams at once into her-bosom. Now every power within her exclaims, that He whom she loves and whom she adores is standing before her; that He who died is risen again; that He who was nailed to the cross speaks to her and is with her; and, like Thomas, overcome with joy, she stammers the word, *Rabboni*.

Oh! that Christ should speak to, and bring back, every one of us to Himself! that He would call by name every one who has lost himself in sensual lusts, or in thoughtlessness and levity, or in ambition and avarice, so that each might exclaim: *Rabboni!* or like Thomas, My Lord and my God!

But the Lord has different ways by which he effects His designs. He dealt otherwise with Thomas, otherwise with Peter and John. Before drawing some general inferences from my discourse, I shall yet cast a glance at *this difference*, as it presents itself in strict connection with the subject.

It has often been asked, how it was that Peter and John did not see angels whilst Mary saw them. The answer is, that Christ treats each one according to his nature and wants. In the case before us, He accommodates His dealings to the different nature of *man* and *woman*. In man there prevails by nature thought and reflection, strength and courage, judgment and a desire to examine, to investigate and to come to a result by his own activity. He is fearless and disdains mere wishes; he is decided in his belief or unbelief. Woman, on the other hand, is tender and delicate, full of feeling, retires within herself, and always seeks for protection. It is her nature to believe and confide, and when she can do neither, tears bedim her eyes and sadness fills her bosom. In view of this natural difference, Christ treated Peter and John differently from Mary. Let us follow out this difference.

Peter and John went to the grave, John fast, Peter slowly; John impelled by love, Peter retarded by the remembrance of his sin in denying the Lord. Arriving at the grave, John just *looks* into it, but Peter *sprang* into it; then, John having followed, they *examined* it, and finding the napkin and the linen, each at its place, they come to the conclusion that the Lord has risen. They stood, therefore, in no need of the sight of angels. But Mary needed comfort; she felt sad; she was under the dominion, not of *thought*, but of *feeling*; hence the Lord sends angels to console her and uses entirely different means to bring life and light into her heart, to change her deepest darkness into the highest joy.

We must, therefore, not expect that what we have observed in the life of Mary, will also happen in the same or in a similar way to us in order that we may believe. As the condition of every one, his disposition, his circumstances have something peculiar, so the Lord will approach him in a peculiar manner, in a way best adapted to his case. Let each one of us be

watchful and direct his attention to whatever may ripen for him in the course of time ; let none of us suffer anything to pass by unnoticed which may tend to advance our eternal welfare ; for the lowest as well as the highest, the least as well as the greatest, may be used by the will of God to lead us to Him.

Having now shown the effects which the sepulchre had on Mary and how her sadness, while standing at it, was changed into joy, I shall proceed to consider what consolation *we* ought to derive from the grave of Christ.

In contemplating the sepulchre of our Saviour, two thoughts present themselves ; the one relates to our own graves ; the other, to the grave of sin. We must all die. One supplants the other, and in turn he is himself supplanted. According to a certain order we appear upon the stage of activity, and according to a certain order we are called off again, the one amid joy and happiness, the other amid grief and distress. Whoever may have shone in honor or power, whoever may have been weighed down by the troubles and cares of his short existence, the one as well as the other, is destined to be confined to a solitary grave, there to moulder and be forgotten. At the end of our short journey the grave awaits every one of us, and yawns to receive whatever lives. Millions of graves are lying under the heavens, and every evening the pale light of the stars falls upon new ones. When we see the work of death around us, can we, much as we would desire it, avoid thinking that our time also will soon come, when we shall be alone and excluded from the light of the sun, when we must part with the sweet and lovely habit, to be and to live, and when a stone, which we shall not be able to roll off, will close up our dark and narrow dwelling ? We are young yet ; some of us at least are in the bloom of life ; but death is not satisfied with plucking the superannuated, grey-headed sire, who, like ripe fruit, by its own weight, separates himself from the tree of life and falls into the hand of death ; it likewise seizes the little child, when its first smiles have scarcely saluted the light of the sun, and with great ease converts the cradle into a coffin. When, now, we reflect on the grave of the Saviour, we must

think of our own also ; it is our duty to do so ; and when we see the stone rolled off from the tomb of Christ, we cannot help asking ourselves : Who will roll off the stone from our graves ? or shall it remain forever upon them ? Shall these members that now form a whole, that now are animated by the same stream of life and that we call our own, never be united again after they have once been dissolved into dust ?

But again: Reflecting on the grave of the Saviour, we cannot help thinking of sin, which is followed by death, as death is by the grave. If the stone that lies on the grave is heavy and impenetrable and renders our dark abode inaccessible, the stone of sin that lies on our hearts is still more so ; and if we cannot remove the former we can much less remove the latter. Its weight is heavy and presses us down ; as the stone on the grave excludes us from the light of the sun, so the stone on our hearts excludes us from communion with God, impedes every noble endeavor and shuts us up within the sphere of our own transgressions and of our ruin. And at no time will the stone of sin press harder upon us than in the hour of death. Fear will seize us then ; for to meet an offended judge without the hope of pardon, is an awful thought. To go into eternity without knowing what awaits us there, must render the hour of death more terrible than the most glowing imagination can represent it to be.

When such thoughts cast us down and we reflect upon Mary Magdalene at the sepulchre of our Saviour, we are disposed to ask : What *consolation* may be derived from the grave of Christ ?

The grave of Christ was the first that could not retain its prey. He whom death attempted to destroy, came forth a conqueror over it. In rolling off the stone from His grave, He rolled off the stone of sin from the hearts of all those who believe in Him. The grave can no longer alarm the believer in Christ ; for the Prince of Life of His own free will and from a desire to redeem us from the terrors of death, sank into it. The believer knows that the hour is coming in the which all who are in their graves, shall hear the voice of the Son of God and shall come forth, they that have done good unto the resur-

rection of life, but they that have done evil unto the resurrection of damnation. Before Christ had suffered death, the grave was dark, but now light shines around and in it. Its terrors are gone; it rather invites all those who, weary of life and worn out by sufferings and cares and anxieties, long for a haven of rest, to throw off their burdens and retire from the world. It invites the unfortunate, on whom the sun of life never sent a ray of joy and happiness, to come, leaving all solicitude and every kind of painful anxiety behind. For the grave also is the house of God and the gate of Heaven; there we shall lie down and sleep in peace, for we know that those who die in the Lord are blessed.

Again: To the believer who reflects on the sepulchre of Christ, the grave is no longer the work-house of destruction, but the silent chamber in which a new life will develop itself. The germ of a new creation may be discovered in the midst of destruction. As soon as we become the prey of death, it may commence the work of dissolving our bodies: but we have a right to hope that all the parts will be re-united and that, in a glorified state, the same bodies will again be connected with our souls. For Christ rose from the dead and became the first fruits of them that sleep; and as all die in Adam, so all shall live in Christ. This *raiment*, which we shall have to hand over to the grave, will be restored to us again. For what is sown in dishonor, will be raised in glory; what is sown in weakness, will be raised in power; what is sown a natural body, will be raised a spiritual body. The body is the seed sown by the hand of the Lord, to germinate and ripen for eternity. Since Christ has burst the chains of death, it cannot retain us, but we shall come forth formed for heaven and fit to enter the perfect glory of the Father.

Now we say to him who stands at the grave of a friend and weeps, because he remembers with sadness the ashes which once enclosed the soul he loved: Go to the grave of the Saviour, meditate on what He has done for you and dry your tears. Honor the memory of the deceased, but no longer consider them dead. They live and the connection between them and ourselves is not destroyed. They are citizens of the city

of God to which we also belong by faith, and which we hope to enter in the hour of death, when we shall meet them again. Having stood at the graves of our friends and remembered them with sadness, we ought to leave them strengthened in faith and rejoicing in hope.

Different, however, very different is the condition of those who have not embraced the Saviour. His grave exists for them as well as for us; they see the stone rolled off as well as we—but the stone of sin still rests on their hearts, and though they can see the entrance to the grave, they cannot see an egress from it. When in the hour of death the face grows pale, when the blood begins to circulate but slowly and the heart to beat irregularly, when their eyes grow dim and darkness surrounds them, then it will be in vain for them to exclaim with the great poet in the struggle of death: More light! more light! They must go, and they will go in despair. They must go to meet a Judge and they will be without hope or consolation. The grave yawns to receive them, an eternity awaits them, but what it will be to them they cannot know.

May Christ call each one of us by name, as he did Mary. In regard to every one of us, may He speak as he did at the grave of Lazarus: Take away the stone. May the stone of sin be removed from the hearts of all, so that all of us may believe in Christ and have everlasting life through Him. Amen.

ART. IV.—DR. MURDOCK ON RAUCH'S PSYCHOLOGY.

IN a little work by James Murdock, D. D., entitled *Sketches of Modern Philosophy especially among the Germans* and published in 1842, the author concludes a review of Rauch's Psychology in the following language: "In his Preface, p. 4, Dr. Rauch tells us that one great object which he aimed

to accomplish was 'to give the science of man a direct bearing upon the other sciences and *especially upon Religion and Theology.*' And it must be admitted that he every where manifests profound reverence for God, and a deep sense of the importance of religion. But whether his philosophy is favorable to sound views of religion, deserves more examination than compares with the design of these sketches. If I have not entirely misunderstood him, he is a *Transcendentalist* and a *Pantheist* of the school of Hegel. It is also noticeable that his book makes no allusion to any *special revelation* from God, or to an *apostacy* of man, the intervention of a Saviour, the *forgiveness of sin* in consequence of an *atonement*, a future *judgment*, and an eternal *retribution* after the present life. At the same time, his pantheistic, transcendental principles seem to leave little or no room for these cardinal doctrines of the Bible; which are either discarded or essentially changed by all German as well as American Transcendentalists. He utterly denies the *freedom of the Will* in the natural man; and he gives to the *divine Will* an absolute control over the *human*, in the regenerate. See p. 155, et seq., 292, et seq., 309. He affirms that, by nature, or in his natural state, man is wholly *incapable of holiness*. See pp. 383, 398. He explicitly says: 'Religion is not a mere *quality*, but *the substance* of man. *

* * He ceases to be *man*, in the full sense of the term, when he has no religion.' See Pref. p. 4. He defines religion, true religion, to be, '*a peculiar activity of God*, which announcing itself to the *heart* of man, changes it, converts it, and restores man to peace with himself, with the world and with God.' See p. 388. He thus explicitly admits a *regeneration of the soul by the power of God*; but he makes it to be a change of man's *substance* or *nature*; a change too which seems to constitute the whole of man's redemption, or to leave no room for the *pardon of sin* through an *atonement*, and no work for a *Mediator* between God and man. The simple *activity of God upon the heart accomplishes the whole business*. In short, like other Transcendentalists, he seems to make religion to be an *operation of God, carrying out and perfecting the creation of a rational soul.*" pp. 199-201.

We have quoted the concluding paragraph of Dr. Murdock's review of Dr. Rauch's *Psychology*, not with the view of appending an elaborate criticism of his sweeping condemnatory judgment of a man who was a distinctively *Christian* philosopher, but to place it in contrast with the evangelical spirit pervading the two sermons which we have now given to the public. For the opinion of Dr. Murdock has not sunk into oblivion. A minister of the Presbyterian Church has recently published a series of articles in the *Christian Observer*, on *German Theology in America*, that many of our readers have doubtless seen, in which these views are quoted as an authoritative and conclusive testimony in favor of the *Pantheism* of Dr. Rauch. An extensive circulation is thus anew given to Dr. Murdock's review, in order to cast odium upon Franklin and Marshall College, and through it upon the German Reformed Church, because the College has, for the last twenty years, used Dr. Rauch's *Psychology*, at first in manuscript and subsequently in its printed form, as a text-book in Mental Philosophy.

For a satisfactory refutation of the unjust imputation that Dr. Rauch was a *Pantheist*, in other words, an *infidel*, that his "transcendental principles seem to leave no room for the cardinal doctrines of the Bible," such as the intervention of a *Saviour*, the *forgiveness of sin* in consequence of an *atone-ment*, and a future *judgment*; we may safely refer those who read without prejudice to the character of these sermons themselves, which both explicitly and by implication throughout teach these very "cardinal doctrines." For, the Doctor was not illogical. He did not inculcate philosophical principles from the rostrum or in his published works, which were contradictory to the Christian truths he proclaimed from the pulpit. Some men's minds, it is true, are so constituted, that they can hold contradictory fundamental propositions without a sense of inward conflict—without perceiving that the affirmation of the one involves by logical consequence the destruction of the other. They can affirm certain things to be true in philosophy which they deny in theology; and vice versa. It is not a gratuitous assumption, however, to assert that Dr. Rauch did not

belong to this class of scholars. He was capable of profound logical reasoning ; not only capable, but was habitually systematic in all his disquisitions. He had a keen perception of logical inconsistency or impropriety. His mind embraced, also, a wide range of information on subjects belonging to various departments of science. He was well versed in the history of philosophy and theology. He knew precisely where he stood. He understood his relation to the false systems that had agitated the philosophical world, as well as his relation to Rationalism on the one hand and the Faith of the Church on the other. The truth of these assertions is attested by his labors as a Professor, by the character of his pulpit discourses, and by the structure of his published works, both German and English.

But he was not simply consistent logically. His principles in philosophy, his general mode of thinking, underlies all his doctrinal views in theology. His theology does not only tolerate his philosophy ; but more than this : the manner in which he apprehends, holds and expresses his theological views is determined by the principles and the spirit of his philosophical thinking. On the other hand, the spirit of his philosophical thinking is not self-sufficient, but demands for its own satisfaction something higher and more substantial than mere human ratiocination. It implies the relative necessity of just such a supernatural revelation as is at hand in the divine human person of Jesus Christ.

Dr. Rauch was not illogical. Neither was he insincere. That he preached what he did not believe ; that he taught in his sermons designedly what he knew to be inconsistent with the leading features of his philosophy, would be a supposition so derogatory to his character, that we may presume neither Dr. Murdock nor any other honorable opponent to be capable of entertaining it.

Taking these views of Dr. Rauch's sincerity and logical consistency to be correct, we may draw a just and forcible inference from his sermons, not to speak of other positive Christian teachings, against the truth of the charges preferred by Dr. Murdock. The direct avowal and the earnest inculcation

of the peculiar doctrines of Christianity by an eminent scholar, who seeks to be consistent with himself, must certainly outweigh the force of an inference which is drawn against him by construction from a work on Mental Philosophy, in support of the charge that he is a pantheist of the Hegelian school.

But we need not refer simply to Dr. Rauch's logical consistency. There are other important considerations which prove the charge to be uncalled for and untenable. In the first place, it is not proper to look for a formal recognition of all the "cardinal doctrines" of the Bible in a work on *Mental Philosophy*. What has scientific discussion on the nature and faculties of the mind to do with eternal punishment, or with the doctrine of the atonement for sin made by the vicarious sacrifice of Jesus on the cross? Does the thorough discussion of the one necessarily involve a satisfactory statement of the other? No. On the contrary, the unity and scientific propriety of such a discussion excludes these "cardinal doctrines." If they come to view at all, it can only be by incidental allusion. To introduce a formal statement of them would be a logical impropriety—inconsistent with the very nature and design of such a work. As well might Dr. Murdock demand a distinct recognition of these doctrines in a work on Logic or Rhetoric, and condemn the author as heretical because he could not find what he demands. We are far from intimating, however, that Psychology bears no inward relation to Christianity. On the contrary, we maintain that the relation is close and direct. Nor do we wish to intimate that the principle and structure of a work on Psychology, may not be such as by necessary consequence to involve a denial of what is peculiar to the Christian religion, although it contain no formal expression which directly or indirectly asserts such a denial. We imply neither the one nor the other. We only wish to say, that the want of any formal recognition of certain "cardinal doctrines," is, of itself, no argument whatever against the Christian character of a work on Psychology. All that any Christian can consistently demand is, that the work assume by implication throughout, the absolute truth of Christianity; that neither the general mode of thought nor any principle

laid down, conflict with any of its cardinal doctrines; and that whenever the treatment of a topic touches any essential part of supernatural revelation, its existence and truth be properly acknowledged. If these conditions be fully met, every believer in Jesus Christ ought to be fully satisfied.

From this point of observation, now, Dr. Murdock apparently prefers his charge of Pantheism against Rauch's Psychology. He finds fault with the book, because it makes no allusion to any special revelation, to an apostacy of man, to an atonement, a future judgement and eternal retributions; and then passes on to say: "At the same time, his pantheistic, transcendental principles seem to leave little or no room for these cardinal doctrines of the Bible." Here the point at issue, then, seems to be, that the principle and general views of the book are consistent only with pantheism—that by logical consequence they exclude or deny the cardinal doctrines of the Bible. But we have already shown, that, in the mind of Dr. Rauch himself, a learned scholar and a logical thinker, there existed no such inconsistency between his views in philosophy and his views in theology. He was as firm and earnest a believer in these very cardinal doctrines as Dr. Murdock, a fact which his Christian profession, his sermons and general religious teachings prove satisfactorily. The opinion of the learned reviewer is indeed worthy of respect. But it loses its force so soon as we see that it is positively contradicted by facts. The assertion, that Dr. Rauch's principles "seem to leave little or no room for the cardinal doctrines" of the Bible, is confronted by the undeniable fact, that *he did hold these cardinal doctrines*, loved them, taught them, and died in the faith of them. His principles in philosophy *did actually leave room* for all the principles of the Christian religion. Hence the opinion of Dr. Murdock is incorrect and untenable. It can be maintained only on the supposition that Dr. Rauch held contradictory fundamental principles. But we have already noticed the impropriety of such an imputation.

The book itself, however, affords evidence on the point at issue. Is it true, that it makes no allusion to those "cardinal doctrines" of the Bible which have been enumerated? The

reviewer says it does not. It "*makes no allusion*" to them. This is his language. Although the assertion, were it correct, would not of itself, as we maintain, be an argument against the compatibility of the book with the cardinal doctrines of the Bible, we will, nevertheless, briefly examine the question.

1. The general charge pertains to *Pantheism*. In this very book, however, Dr. Rauch explicitly repudiates the principle of the system. Discussing the nature of personality, he says: "It is not nature nor matter that produces personality, but God, who is the *ground* of all personality. We can know a thing thoroughly only when we are acquainted with its ground—so man must know God before he can become truly acquainted with himself. In saying that God is the ground of all personality, we mean, that he freely created man; that there was no *emanation*, by virtue of which the Deity flowed forth into man and could not return to himself again. If that were the case, our highest wisdom would become an *Egology*, and the Bible and Theology would become superfluous. So the personality of God differs widely from that of man. Its elements are omniscience and omnipotence and all the other infinite attributes. Those of human personality are a limited reason and will, attached to muscles and nerves." (p. 191, 4th Edition.) Here is a formal avowal of God as *Creator*—of His personality and His infinite attributes. The author draws the distinction between the personality of God and the personality of man; and denies in unequivocal language the doctrine of emanation and its logical consequences, which constitute the essential elements of pantheism. Impliedly he also avows his belief in the Bible, and a sound view of the science of Theology. The charge of pantheism, can certainly not stand in the face of an accurate definition and a decided renunciation of the theory. Besides, the book is full of references to God as a personal, absolute being.

To the same effect by implication, are the proofs we shall adduce to show, that Dr. Rauch believed in the apostacy of man, a special revelation, the intervention of a Saviour, et cetera. For a Scriptural view of these necessarily presupposes a Scriptural view of the Creator and of His relation to the universe.

2. Dr. Murdock says, that Rauch's Psychology "makes no allusion to any special revelation from God, or to an apostacy of man or the intervention of a Saviour." We will let the book speak for itself. In treating the characteristics of Imagination, he says, thirdly, that it differs also with regard to its form. This is either *symbolical, classical or romantic*. The *romantic* form of imagination "was not known to the ancients; for it has become possible only since the introduction of Christianity, which opened to the mind of man the world of infinite spirit. * * * Nothing in the world can represent in an adequate form that God *whom Christ has revealed*.* The spirit is only accessible to the spirit; we cannot convey it by any image. * * The ancients had no clear idea of the Invisible and Infinite; they felt it darkly, but knew it not. Now *the Infinite is clearly revealed*; hence it is that no representation given it by imagination will suffice, for our consciousness of the Infinite will flow beyond every visible, finite form. The poet is overpowered by the riches of his theme, and yet he cannot dismiss it. * * * The elements of the romantic imagination are, the love of Christ, the vanity of all things, a desire for an eternal home, the transitoriness of this, and the immortality of a future life." pp. 246, 247. This is certainly more even than an *allusion* to a special revelation from God. Could we with any degree of propriety expect an author, whilst philosophizing on a faculty of the mind, to embody a more specific reference to a revelation by Jesus Christ? It amounts almost to a formal statement of the orthodox view. Yet Dr. Murdock, with these facts before him, presumes to say, that the book makes *no allusion* to a special revelation; and the injurious misrepresentation is now reprinted in a religious periodical and circulated far and near as the truth.

There are numerous references to Jesus Christ as the Saviour of sinners—to His life and character as portrayed in the New Testament—to the Christian religion as true—and to the Bible as possessing normal authority. But we will only quote a few among many passages bearing upon the point. Speaking

* "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him." (John 1: 18.)

of the nature of Love—parental, filial and fraternal love,—the author maintains that men, left to themselves, are incapable of the love of mankind, because all nations are opposed to each other ; and then puts the question : How is this general dislike to be removed ? to which he replies, that it cannot be done by commercial intercourse, nor by Art and Science. “The only power left to remove national enmity and produce peace among all nations, is the Christian religion, which teaches us to ‘*love all men.*’ We cannot love the whole race as a mass, but we may love every one we meet with, and take an interest in every nation and tribe of mankind on the face of the earth. This is the spirit of Christ and of missions ; this ought to be the spirit of every man. The general possibility of loving all men becomes a *duty*, and this duty is the crown of all pathological inclinations. It commences with sexual love ; it passes over to connubial love and refines itself still more in paternal and filial love, in fraternal, family and national love, until it appears in its highest beauty, in the love to all men. As the model of this love we have Christ, who, persecuted by all, Jews, Greeks and Romans, surrounded by malice, voluptuousness, faithlessness, standing alone in the midst of enemies, *loved all and hated none.*” p. 360.

Again : When referring to self-love in man as animating all his inclinations, Dr. Rauch says : “Christ alone was free from all self-love : he loved as none before or after him ; he loved the world, sinful as it was, and loved it, having no scheme in view for himself, free from every calculation in his own favor. His love, the prototype of all, was not chained to his self, but free and pure ; he loved the world for its own sake.” p. 318.

In the discussion of the diseases of the mind, its causes and remedies, he evidently takes his position on Bible ground, and from this point of observation concludes thus : “We would rather repeat it as our conviction, that the mind, if it were directed to its proper object, to God and a Saviour, could rule over its body as well as over its passions, for it would then possess purity and a power over all things which are merely earthly. If it would keep itself aloof from them and be ready

to lay down the life for Christ's sake,* it could not be absorbed with the care for health or bodily defects. Some may perhaps feel inclined to reply, that mental derangement arises frequently from too deep a *religious* solicitude. This may be true, and yet it will not affect our theory. * * * When a man will not surrender his life, and yet longs for the privileges of religion, when he will not give up his sins, and yet cannot resign the possession of divine favor, and when he then feels the contradiction between his state of sinfulness and that of desired sanctification,—he may easily become deranged, not through religion, but by his relation to it." p. 159.

On page 388 we have an exposition of the passage of Scripture found in Matth. 19: 24: "And again I say unto you, It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God." The author is considering the nature of *covetousness*, *avarice* and *prodigality*. Referring to this language of Christ, he asks: "Why is this so? Is there anything in property itself that renders it impossible to preserve purity of heart or to become a Christian? This cannot be, for the Bible admonishes us to gather property, by saying: 'Let him that stole, steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.'" There is no meaning or force whatever in the expository discussion which follows, except on the assumption that the Bible is true, that it contains a revelation from God, and that its plain teachings are absolutely authoritative for man, from which reason can make no appeal. Hence he says: "The Bible declares riches to be a great obstacle in the way of our salvation," and then endeavors to reconcile this undoubted truth with the possession of property as being nevertheless moral. The conception which plainly underlies the whole train of thought, is, that the Bible contains the only rule of faith and practice.

At the close of this section on the *Love of Property as a Passion*, the author asserts that *riches* may relate to any

* "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." Luke 17: 33.

object which man desires as the highest good. Referring to the influence of *ambition* and *vanity*, to draw the heart away from God, he adds: "In each of them we are fettered by sin, for truth alone, that comes from Christ, can make us free. Taking the term *avarice*, in this extensive sense, it may be justly said, that it is the root of all evil.* Christ demands our *whole* affection, and whatever we love on earth must have a reference to His kingdom, and we must love it only because of this, its relation. No *rich* man, no one that feels rich in anything out of Christ, can, therefore, enter the kingdom of Heaven." p. 340. So marked are these reflections upon Christ and the kingdom of Heaven, that a rigid logician would have some show of reason for objecting to the book on opposite ground—because the author steps out of his path, as he passes along, in order to vindicate the doctrines of the Bible.

These extracts could be multiplied. But it is not necessary. Those which we have selected, suffice to contradict directly the allegation of Dr. Murdock. So far from making *no allusion* to the intervention of a Saviour, as he alleges, the book actually does much more than make such an allusion, as any mind of common candor must admit, after reading the quotations which we have given. It recognizes Jesus Christ unequivocally, as set forth in the Gospel, whenever such a recognition, in the judgment of the author, is consistent with the scope of his reasoning. He even pauses at certain points to dwell on Christ in a spirit becoming a work on practical religion. That these extracts furnish a definition of the orthodox doctrine of Christ's person or the atonement, we do not mean to imply. The case does not call for any theological definitions; for the doctrines of the Bible are not the subject of the book. The case calls only for just such allusions to, and recognitions of, Christ and His work, as actually strike the eye here and there throughout the book from beginning to end—for just such reflections upon the intervention of a Saviour and the Christian religion, as a logical writer, occupying the true Christian stand-point and

* The design of Dr. Rauch is evidently to give the broadest signification to the language of the Apostle Paul in 1 Tim. 6: 10: "For the love of money is the root of all evil."

deeply imbued with the Spirit of Christ, would naturally make in preparing a work, for all classes of readers, on the Philosophy of Mind. Any theologian who will transfer himself to this, the proper position of the writer, and, from *his* point of observation, survey the whole field of philosophical discussion and sit in judgment on the allusions made to Jesus Christ, will, if free from prejudice, be led to the conclusion that Rauch's Psychology is really a Christian production, in as far as this character can justly be predicated of such a work.

We pass on to notice the apostacy of man. To this doctrine there are also numerous references. Indeed it could not be otherwise. A correct view of Jesus Christ, as a Saviour from sin, pre-supposes the Bible doctrine of the fall. As we might naturally expect, therefore, we find a clear and even formal recognition of man's apostacy from original righteousness. In the section on the Diseases of Mind, after describing *Melancholy*, *Insanity* and *Mania*, the author enquires: "How is it possible that the mind, a purely intellectual activity of divine origin, can become diseased. It would seem to have the power to keep itself free from every thing that might entangle it. But here we must remark, in the first place, that the soul is already diseased in its state of nature; for turned away from its proper objects, truth, and holiness, and the love of God, it is sunk in sinfulness and vice, and instead of deriving its food and nourishment from the good and noble, it seeks for it in the sensual and transitory." p. 154. Speaking subsequently on the causes of mental derangement, he adds: "If the will of man were pure, these powers of sin could not affect it. If man had faith in God, and loved Him supremely, if he confided in His providence, then he would not become the prey of every passion, nor would loss and misfortune harm him. But placing his sinful affections wholly on earthly things, he must despair when they are taken from him, or when he cannot attain the object of his highest wishes. He lives in the sphere of delusion; how easy then must it be for the demons of pride and wounded ambition, of unsatisfied vanity and sore jealousy to derange a mind that has no hold on any thing which is permanent and solid." p. 157. The true sense of these passa-

ges and their consistency with the context, can be understood only when we admit the apostacy of man, as revealed in the Word of God. Any other supposition does violence to the author's language.

The book, however, contains a more definite reference to the fall. The author is discussing the idea of property and its tendency to selfishness. "The correct view of the subject before us, is, that all property takes its rise in the will of God; for the earth and all that it contains, is his. Before the fall there was no *mine* and *thine*, but all was common to those that could use it. With the fall, selfishness rose in man, absorbing by its bitter root all healthful juice. Now, each sought for the centre of his existence in himself, and forgetting the common origin of all, he no longer recognized a brother in a fellow man, but saw in him a stranger. In his selfishness, man grasped after all around him. * * * But God, from eternal love, appointed the right of property, lest men fighting for possessions destroy each other. * * * Property was intended not to *strengthen* our selfishness, but to *bridle* it, to break and subdue our selfish will." p. 339. But Dr. Murdock says that Dr. Rauch's work on Psychology "makes no allusion to an apostacy of man." How can an honest and honorable man, a minister of Jesus Christ, in the face of so distinct an avowal of the doctrine, publish to the world that the book does not even make an allusion to it!

But greater prominence than this is given to the doctrine in question. Introducing his enquiry into the *General Nature of Will*, the author carefully distinguishes between man as in a state of nature and in a state of grace. "It must be remarked here, that *Will* may be viewed in a two-fold aspect, as natural and as moral will; in the latter respect, it is to be viewed in closest connection with *law, moral obligations, duties and rights*; in the former, it manifests itself by *desires, inclinations, emotions and passions*. Only the morally good is free;* the

* "And ye shall know the truth, and the truth shall make you free." John 8: 32.

"If the Son, therefore, shall make you free, ye shall be free indeed."—v. 36.

"Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." 2 Cor. 3: 17.

merely natural will is wholly dependent on external objects or internal passions ; it does not determine itself by its own nature, but by the nature of that which is different from itself. In the sphere of the natural will we can recognize nothing but *determinism*. It will, therefore, be understood, that here we shall examine the will of man, *as it is by nature, and not as it is by grace* or religious influence. The natural will, then, lives in all our desires, inclinations and passions." p. 298. The fallen or natural condition of man is not only taught, as contradistinguished from a state of grace, but the fact enters into the very structure of the book. It determines the form in which the whole discussion on Will is conducted, extending over nearly *one hundred* pages. The apostacy of man becomes thus one of the leading principles of the book, to which Dr. Rauch adheres rigidly, in his treatment of desires, emotions, inclinations and passions. To admit the charge preferred by Dr. Murdock, turns the whole current of thought on Will into a palpable absurdity.

3. Dr. Murdock says : " He (Dr. Rauch) affirms that, by nature, or in his natural state, man is *wholly incapable of holiness*." pp. 383, 398. We are at a loss to understand how the Reviewer can impose such a sense upon any language occurring on the pages to which he refers. For the plain declarations of the book agree substantially with the view, which generally prevails on this subject, among orthodox branches of the Protestant Church. The very language even of the author flatly contradicts the charge of Dr. Murdock ; for he asserts in almost so many words, that *man can be sanctified by the Holy Ghost*. One or two short quotations will set the matter in its true light. On page 383, Dr. Rauch says : "*Self-interest and selfish desires move the mass of mankind. There is nothing good in man from which pure religion or a knowledge of divine things might proceed, and hence, as long as man is in a state of sinfulness, God is veiled* * from him, and though

* "But their minds were blinded ; for until this day remaineth the same veil untaken away in the reading of the Old Testament. which veil is done away in Christ." "Nevertheless when it shall turn to the Lord, the veil shall be taken away." 2 Cor. 3: 14, 16.

he might see the divine wisdom and power of the *teleological* relations and grand phenomena of nature, he could not discover in them the *holiness* of God." The counterpart of this idea is brought out on page 398. "Man left to himself, is wholly unable to restore a proper relation between himself and God, to restore harmony and peace. Sin has its root in the will; unless it is sanctified *Holiness*, the soul and substance of religion will and must be absent. But this will can only be sanctified by the regenerating power of the Holy Spirit." The language of Dr. Rauch can bear but one construction consistently. Man left to himself, cannot produce pure religion—left to the power of his own unholy will, is incapable of holiness, because he is fallen, depraved, sinful; hence he needs a supernatural revelation, the religion of Jesus Christ, for he can become holy only by the regenerating power of the Holy Ghost. No other meaning can be drawn from the language itself or from the context. Where, then, is the error? Judge Dr. Rauch fairly by any received standard of orthodox Protestantism, the Westminster Confession of Faith, the Heidelberg Catechism, or the Thirty-Nine Articles, and he will prove himself to be a sound Christian philosopher.

4. The frequent allusions to, and sometimes even formal recognitions of, particular cardinal doctrines of the Bible, which occur in Rauch's Psychology, lead us to suppose that, if consistent with himself, the author's general view of the Christian religion itself, must be truly evangelical. But Dr. Murdock thinks his general conception is decidedly pantheistic. Like other Transcendentalists, Dr. Rauch "seems to make religion in man, to be an *operation of God, carrying out and perfecting the creation of a rational soul.*" These are his words. As we cannot with any sort of logical propriety, look for complete statements or definitions of particular doctrines in a work on Psychology, so, in the nature of the case, we cannot consistently expect to find in it such a satisfactory exhibition of religion itself as we have a right to demand in a work on Theology. Were such the case, it would, on this ground alone,

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14.

be open to criticism. This position, we presume, Dr. Murdock himself would not be disposed to deny. We have a right, therefore, to look only for such references to the general subject as, when interpreted in candor, do not conflict, but are in accordance, with the tenor of the Bible and the faith of the Church. Does Rauch's Psychology contain such references? The citations already adduced relating to particular cardinal doctrines, furnish of themselves an affirmative answer to the question; we could depend on them as altogether satisfactory; and honestly refuse to argue the point at issue any further; for no writer, it is almost superfluous to say, can have a pantheistic, transcendental conception of religion in general, whose views of particular cardinal doctrines are evangelical. But we do not wish to decide the question in this way; and therefore proceed to a direct examination.

Dr. Murdock quotes a passage from the Preface, page 4: "Religion is not a mere *quality*, but the *substance* of man.

* * * He ceases to be *man*, in the full sense of the term, when he has no religion." This, together with other detached passages, furnishes the ground on which the Reviewer bases his decision, that Dr. Rauch is a pantheist. But the passage, as quoted, does not afford a clear and full expression of the author's meaning. The clauses which he omits are, not merely incidental, but essential to a correct apprehension of the idea he intends to convey. The whole passage runs thus: "Religion is not a mere *quality*, but the *substance* of man. He remains what he is, though he has no learning, no beauty, no wit, neither a strong memory nor an acute judgment, but he ceases to be man, in the full sense of the term, when he has no religion;—he is then only an animal, more cunning, crafty and prudent, than all the others, one that can invent machines, but he is no longer the lord of the earth, the image of his Creator." In other words: Man is not only a rational being, capable of judgment and reasoning, but he is also created for the knowledge and adoration of God, whose image he originally bore. The chief end of man, is, as the best Confessions teach, to know, love, serve, and commune with God. If so, the constitution of his being is just as inti-

mately adapted to living communion with, and perfect obedience to, God, which is religion, as it is to rational reflection; and in order, therefore, that the idea of his being may be actualized, he must not only be rational, but also religious. He sustains a relation to self, to the world and to God; each one, as real and vital as the other, belongs essentially to the conception of his nature; hence, to acknowledge and conform to these several relations, the lower held in proper subordination to the higher, is an absolute demand. Strictly speaking, he is not, and can not be, himself, that is, he does not, and can not fulfil the end for which his constitution is formed, unless he is true to the objective demands of each one of these fundamental relations. A man is not a man, therefore, in the full sense of the term, who is not rational; he is a man in ruins: neither is a man a man, in the full sense of the term, who is not religious—who has no sense of the moral and the divine and recognizes no relation of his personality to the unseen, spiritual world; he too, and most emphatically, is a man in ruins. He is a man, if his memory be weak, his judgment obtuse, his appearance repulsive, and his mind uncultivated; but but he is not a man, in the full sense of the term, if he cannot remember nor think at all. So too, a man is a man, if his faith, his sanctification and communion with God, be imperfect; but he is not a man, in the full sense of the term, if he has no faith at all, if he is destitute of all religious sensibility and activity. He fails as really to fulfil the end of his being and thus be himself, as if he had no self-consciousness. It is in this sense, that Dr. Rauch speaks of religion as belonging to the *substance* of man. Relation to God, to the supernatural, or religion, is an essential attribute of humanity. Without it, the proper conception does not exist.

That this is his meaning,—that he does not use the word pantheistically—is evident also from the language which immediately follows the last quotation from the 4th page of the Preface. “Now religion has for its soul, *faith*; this contains thoughts and ideas, as for instance, those of Providence, of sin, of sanctification, of regeneration, of repentance, etc. Psychology develops the nature of reason and consequently

that of its productions which are thoughts ; and without understanding the nature of reason and its capacities, that of faith will not be clearly known ; for if *faith* and *reason* differ, as they do, how can this difference be exhibited, unless the being of each is manifest to us ? Again : Faith must be active by love, or else it is dead. It must, therefore, affect our will and fill it with love and animate it to good works. If so, the being of our will, in its state of nature, and previous to its regeneration, ought likewise to be known."

In the paragraph from which the quotation, just given, is taken, the author is exhibiting the bearing of Psychology upon religion and theology. Hence, as far as he thinks it necessary, for the purpose he has in view, he states what religion is. The soul of religion is *faith*. The contents of faith are certain ideas, such as providence, sin, regeneration, repentance, sanctification, etc. Faith works by love, influences the will, and produces good works. This implies the regeneration of man by the Holy Spirit. These are the views of religion, which Dr. Rauch gives in his Preface. Taken in connection with the acknowledgments of Christ as the Saviour and revealer of God, springing up here and there throughout the book, an unprejudiced mind cannot be at a loss to determine his general conception of Christianity.

This general conception, as now clearly brought out by quotations from the book, includes the following leading elements. The universe is not an emanation, but a creation. God has not flowed forth into man, but He is an objective personality, possessing infinite attributes. The highest revelation of God is given in Jesus Christ, who is the Saviour from sin. Man is in a fallen condition, subject to the power of sin. Hence, he must be regenerated and sanctified by the Holy Spirit. This can take place alone through faith in Christ ; for faith is the soul of all religion.—Every point is fully sustained by the citations which we have adduced, when interpreted in their proper connection. Is this pantheism ? Or do we not rather find in the allusions, recognitions and formal statements of Rauch's Psychology, both an assumption and a vindication of the Gospel of Christ, as held by the Presbyterian or Episcopal Church ?

The conclusion of the book, which treats briefly of true and false religion, by way of transition to the study of Ethics and Theology, corroborates this general conception of Christianity. Dr. Murdock quotes Dr. Rauch's definition of true religion from page 388: "It is a *peculiar* activity of God, which, announcing itself to the *heart* of man, changes it, converts it, and restores man to peace with himself, with the world, and with God;" and then puts his own sense into the language of the author. For a lucid explanation of this definition follows, which the Reviewer seems to overlook entirely; and sees nothing but a pantheistic view of religion in the definition. Dr. Rauch tells us plainly what he means by *activity* and *heart*. "This activity is *peculiar*, because it differs from every other divine agency, and announces itself as such to the heart. *

* * It is the *heart* upon which it acts, purifying it and converting it. * * * It is the centre of man, uniting in itself thought and will and feeling, for from it good and evil thoughts proceed; it is, according to the Bible, the source of desires and passions, the seat of consciousness, of the conscience, and of our whole inner man. It being changed, the whole man is changed; it being converted from the world to God, from sin to holiness, all the activities, of which it is the seat, will be turned contemporaneously and for ever." p. 388. Here is certainly the Bible representation of the heart and its conversion. But what is meant by the *peculiar* activity, of which the author speaks? Dr. Murdock says, it is "an operation of God, carrying out and perfecting the creation of a rational soul." The author, he thinks, uses the phrase in a sense that imports only Transcendentalism and Pantheism. But Dr. Rauch informs us that this peculiar activity *differs* from every other divine agency; it is not like any operation of God's power in the natural world. But what is it? How is man converted from the world to God, from sin to holiness? Dr. Murdock says: "The simple activity of God upon the heart accomplishes the whole business." But Dr. Rauch contradicts him in plain language, which, however, it does not suit the purpose of the Reviewer to quote or notice. "Religion, then, is always based on a communication of God to man, and where

this communication is wanting, where the regenerating power of the Spirit is absent, there cannot be true religion. We must, therefore, consider all heathenish religions as superstitious; they rest on a faith created by themselves, and not produced by God in them; they do not free man from sin by converting him, but lead him deeper into it." p. 389. In the light of the quotations given from different portions of the book, we must interpret the phrase, *a communication from God to man*, to mean, the revelation of God in Christ, a truth to which the author refers several times; and the peculiar activity of God on the heart, differing from every other divine agency, is to use his own words, "the regenerating power of the Spirit." On page 398 he adds: the will "can only be sanctified by the regenerating power of the Holy Spirit." Quite a marked difference between the author's own explanation of his definition, and the heretical sense which his Reviewer chooses to impose upon a few detached sentences.

From this examination of Dr. Rauch's Psychology, it follows conclusively, that the charge of Pantheism, a system which leaves no room for the cardinal doctrines of the Bible, as preferred by Dr. Murdock, is untenable and utterly groundless. So clearly do the facts in the case contradict the allegations, that we may justly say, the truth is expressed by directly opposite propositions. The book recognizes a special revelation from God, an apostacy of man, the intervention of a Saviour, the necessity of regeneration and sanctification by the Holy Spirit; and excludes every one from the kingdom of heaven who does not yield his heart to Jesus Christ.

Lancaster, Pa.

E. V. G.

ART. V.—KALEWALA AND HIAWATHA.

KALEWALA, *das National-Epos der Finnen, nach der zweiten Ausgabe ins Deutsche uebertragen, von Anton Schiefner, Helsingfors. 1852.*

THE SONG OF HIAWATHA, *by Henry Wadsworth Longfellow. Boston. 1855.*

ONE of the most remarkable literary discoveries of modern times is the existence of a grand epic poem, unique and thoroughly national in its character, among the people of Finland. After floating for ages on the stream of tradition, passing from mouth to mouth and from generation to generation, like the Iliad and Odyssey, before the time of Pisistratus, its detached parts have at length been collected, brought together and given to the world in a form almost complete, under the title of Kalewala, or Kalewala.* This work has been accomplished chiefly through the indefatigable labors of Dr. Lönnrot, and the late Matthias Alexander Castren. High praise has been awarded to Castren for the extensive and perilous journeys undertaken by him, in order to obtain the original direct and pure from the lips of those who recited it, as their custom is, by alternate chanting to the music of the *kantele* or national harp, at their fire-sides, during the long evenings of their northern winters. Lönnrot's first version in the Finnish language appeared in 1835; his second, embracing 50 *runes* and 22,793 lines, in 1849. Castren's translation into the Swedish, was published in 1841; Borg's (of the Lemminkäinen-cycle) in 1852; Le Duc's, into the French, in 1845, and Schiefner's, into the German, in the year 1852.

This wonderful poem, the creation of an unknown author, (if, indeed, it be the work of one and not of many minds,) has sung itself, for centuries, into, if not out of, the heart of a whole nation. "The Unconscious is alone the Complete," and

* The domain of Kalewa, Father of Heroes.

it seems to have been poured out instinctively as the song of a bird, from the promptings of an inward impulse. The vigor of its lines and their *naïve* simplicity continually remind the reader of Homer. In it, as in a mirror, are reflected with surprising distinctness the manners and customs of a primitive race, blended with their wild and fanciful mythology, whilst the physical features of the land of its birth, the lakes, the waterfalls, the craggy promontories, the gloomy pine-forests and the wild animals, peculiar to that northern region, form a background, which lends to its pictures an indescribable charm. As far as we know, there is nothing like it in any other literature, save the recent poem, whose name is cited above.

When the Song of Hiawatha made its appearance, some months ago, the friends and admirers of Mr. Longfellow, every where, hailed it as an original creation of genius—the only epic yet produced, “purely American, both in form and contents.” They even claimed the metre as a new and illustrious trophy of the poet’s inventive skill. Others, however, regarded it as “a dangerous experiment,” and its novelty immediately gave rise to innumerable parodies and burlesques.

In such a posture of things we ventured to call the attention of the public, in the columns of the *National Intelligencer*, (Nov. 26,) to the similarity, which it bore to Kalewala, and there expressed the opinion that Mr. Longfellow had transferred the form, metre, spirit and some of the most striking incidents of the latter poem to the North American Indians, and hence, that his song of Hiawatha, was not a creation, but an imitation. And although much has since been written, by way of defence, we see no good reason for changing that opinion in any important particular.

We now propose to give a condensed review of the whole subject. And first—“In the two poems, the peculiar metre, with its *Oriental repetitions*, is the same.” So we have said, and so we still say.

An animated controversy, touching this point, has sprung up in England. A letter from William Howitt was published in the *London Athenæum* of Nov. 17th, in which he uses this language: “Allow me to add to the pleasure, which your in-

teresting article on Longfellow's new poem will undoubtedly have given to the public, the information that the metre, which he has adopted and which you so justly praise, is the old national metre of Finland. It is the metre of the 'Kalewala,' the great national epic." An answer soon followed denying the fact and pointing out the trochees of the Spanish dramatists, Lope de Vega and Calderon, as the true prototypes. Mr. Howitt rejoins; and last of all, we have a communication from the German poet, Freiligrath, now living in London, which is certainly conclusive. He writes thus:

"The controversy on this subject has not yet been settled. Perhaps a few more observations (not written at random, but with the distinct desire of bringing the contest to a close) may not be thought amiss.

"The case, briefly recapitulated, stands thus at present: Mr. Howitt correctly refers the measure of Mr. Longfellow's new poem to the Finn's; Mr. M'Carthy, on the other hand, attributes it to the Spaniards.

"There is not the least doubt but that Mr. Howitt, in his assertions about the measure of 'Hiawatha,' is perfectly right—though, perhaps, he was led to them more by his poetical judgment and metrical tact, than by a precise consciousness of a fact which, once acknowledged, cannot but place the question beyond the range of further dispute. Essentially, Mr. Howitt has alluded to this fact when he speaks 'of those repetitions of epithets, phrases, and lines which abound in the Finlandic poetry;' but he seems not to be aware that these 'repetitions' not only 'abound' in the runes—that they are by no means merely accidental and arbitrary—but that they form altogether a characteristic and distinguishing feature of this poetry, that they are a rule and a law of it. This law, to name it at once, is *parallelism*, viz: The repetition of the same thought, differently expressed, in two, sometimes even in three or four succeeding lines. Parallelism, together with a two-fold sort of alliteration, is the peculiar attribute of Finlandic poetry—and a most remarkable one, I must add, indicating, it would seem, an Oriental origin of these Northern songs."

"I will not say that 'Hiawatha' is written 'in the old na-

tional metre of Finland; but there can be no doubt that it is written in a modified Finnish metre."

"Apart from all internal evidence, which is of itself sufficient to put the matter beyond all question, I may mention that, in the Summer of 1842, when Mr. Longfellow was on the Rhine, we often amused ourselves with the attractive metre and the quaint subjects of the songs of Finland."

The repetitions and '*parallelism*,' referred to by Freiligrath, are no doubt Oriental, since Castren in his Travels has clearly proven the Asiatic origin of the Finns, and shown that they and other tribes, nearly allied in blood and language, such as the Ostiaks, Samoyeds and the Magyars of Hungary, have migrated at different periods, from the region of the Altai Mountains. The national life and literature of the Finns, therefore, are generically distinct from those of their Scandinavian neighbors and conquerors, and hence all the talk about *Eddas* and *Sagas* is wholly irrelevant. Repetition or parallelism seems, indeed, to be a universal "law" of Eastern poetry. Every reader of the Old Testament is aware of its presence there. The following extracts will serve to illustrate this point.

BOOK OF JOB.

Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?
The waters are hid as with a stone,
And the face of the deep is frozen.

KALEWALA.

Wäinämöinen, old and truthful,
He, the everlasting wizard,
At his boat began to labor,
Tolling o'er the unbuilt vessel,
On the mist-enshrouded headland,
On the forest-covered island;
Wood was needed by the builder,
Boards to form the boat were needed.

HIAWATHA.

"Give me of your boughs, O Cedar,
Of your strong and pliant branches,
My canoe to make more steady,
Make more strong and firm beneath me."
"That the water may not enter,
That the river may not wet me."

Thus far the verse of the two poems—rhymeless trochaic dimeter with Oriental repetitions—is the same. But the measure of Kalewala has another peculiarity. It is highly alliterative. And this is only possible in a language like the Finnish, which has some twelve or fifteen cases for its nouns and endless inflections for its verbs. And yet we find frequent traces of it in the translations of Castren and Schiefner, and still more in the song of Hiawatha. And this constitutes the sole difference, which, after all, is one of degree and not of kind. The genius of the English language would scarcely admit more. Compare for example.

KALEWALA.

"Kanteloista kuulemahan

Soittoon tagumahan"—

"Penkaloittanza pesävi."

"Oravat ojentilihe

Lehväselältä lehväselä."

HIAWATHA.

"Homeward hurried Hiawatha,

Empty handed, heavy hearted."

"I have given you bear and bison,

I have given you roe and reindeer,

I have given you brant and beaver,

Filled the marshes full of wild fowl,

Filled the rivers full of fishes."

And single lines like these are common :

"Over meadow, over mountain."

"He, the merry mischief-maker."

"Wandered eastward, wandered westward."

"Bore the body of the beaver."

"Smote the mighty Mishe-Mokwa."

"Wooded her with his words of sweetness."

"Peace of prayer and peace of pardon."

"How he made a hole in heaven."

"Warlike weapons, pipes and pouches."

There can be no doubt, then, that Mr. Longfellow has used "a modified Finnish metre," modified, however, not by him, but by the labors of Castren and Schiefner. And had he no right so to do? "Has any one taken out a patent for Trochaic verse?" indignantly asks an angry critic. The answer is plain. If a poet use common or well-known measures, no one

blames him for keeping silence, because they have become common property, and in this case there is no danger of mistake. But, if the form of his *entire epic* be derived from a distant, foreign and obscure source, of which the great mass of his readers are ignorant and likely to remain so, then are they justly entitled to a knowledge of the fact *at his hands*—and for the very good reason—in order to render honor *where* honor is due. Had Mr. Longfellow invented this verse, it would stand as the most brilliant achievement of his life and give him a fair claim to be called *poet* in the emphatic sense of the word. And although his name could never have been associated with it adjectively, as that of Spenser with his measure, posterity would not have been unmindful of his fame.

But the resemblance does not lie in the metre only. The general plan and structure of the two poems, the Finnish and the American, are the same. Mr. Schoolcraft's *Algic Researches and History of the Indian Tribes*, which furnish the chief staple of the Song of Hiawatha, contain nothing but loose, disjointed, independent, fragmentary legends. There is no relation between them—no such thing as a *connected tale* of Hiawatha and his exploits, taken down from the mouth of Indian bard, or musician,

“Nawadaha, the sweet singer;”

in other words, no nucleus of an epic. All this is the work of the poet, who has evidently chosen Kalewala as his model. The *runes* are alike; the *preludes* are alike. Both heroes are mythological personages—Wäinömmöinen, the son of the Storm Wind and the Daughter of the Air, who comes down into the sea and is there wooed by him, and Hiawatha, the son of Mudjekeewis, the West Wind and Wenonah, whose mother, Nokomis, “in the unremembered ages, fell from the full moon.” After numberless magical adventures, Wäinömmöinen, the benefactor and teacher of the people and the noblest representative of Heathenism, takes his departure at the birth of the Christ-Child, whom he baptizes; Hiawatha, after leading a life similar in every respect, retires at the approach of the Jesuit missionary, “the Black-Robe chief, the Pale-face,” who came to the people, and

"Told them of the Virgin Mary,
And her blessed Son, the Saviour."

Both departed in a like manner—sailed away far over the blue waves and disappeared from the eyes of the spectators, in the horizon, their boats hanging midway between heaven and earth. If this brief outline does not satisfy, a fuller comparison will certainly convince every unprejudiced mind that the Song of Hiawatha is fashioned strictly after Kalewala.

Now, the defenders of Mr. Longfellow do not deny the soundness of the principle laid down above. Indeed, they virtually admit it, by attempting to show that *the form and metre of Kalewala were, and are, well-known and familiar*. And yet nothing can be more absurd than such a plea. Journals on every side have lauded the poet to the skies for this new creation; its novelty has occasioned innumerable parodies and burlesques; it has made a remarkable impression upon the literary public, and produced a stir and discussion, both here and in England, and whole libraries have been ransacked in order to discover its prototype—all which proves that a knowledge, even of its existence, was confined to a very narrow circle of English scholars. But the *Boston Atlas*, of Dec. 13th, discourses in this wise: "The public is probably not so ignorant of this poem as he imagines. In a book by William Howitt, entitled, "History of the Literature and Romance of Northern Europe," will be found some account of the Finland poetry, and an extract, translated into English, from this very poem of Kalewala. Howitt is one of the most popular authors of the day and his books are found in many American households. The means, therefore, of forming a comparison, to some extent, were within easy reach." The trifling and imperfect scrap, here alluded to, is the solitary example of Finnic poetry in our tongue* and attracted so little attention that Mr. Howitt himself considered it necessary to enlighten the English public on

*Göthe was the first to introduce it into the German in a little love-song, which long stood as an isolated specimen in that language. We give it entire:

FINNISCHES LIED.

Käm' der Liebe Wohlbekannte,
Völlig so wie er geschieden;

this very point, in a letter, in which bitter truth is conveyed in words of the most honeyed sweetness. We again quote from that letter: "In Howitt's 'History of the Literature and Romance of Northern Europe,' in the second volume, will be found some account of the Finland poetry, *which is as peculiar as it is unknown in this country*, and an extract from the 'Kalewala' may be here transcribed as showing how admirably Longfellow has seized its rhythm and its spirit."

Again: "He has most admirably succeeded in the use of those repetitions of epithets, phrases and lines, which abound in the Finlandic poetry. In his beautiful description of Winter

Kuss erklang' an seinen Lippen,
Hätt' auch Wolfablut sie geröthet;
Ihm den Handschlag gäb ich, wären
Seine Fingerspitzen Schlangen.

Wind! o hättest du Verständniß
Wort' um Worte trügst du wechselnd,
Sollt' auch einiges verhallen,
Zwischen zwei entfernten Lieben.
Gern entbehrt' ich gute Bissen,
Priesters Tafelfleisch vergäß' ich,
Eher als dem Freund entsagen,
Den ich Sommers rasch bezwungen,
Winters langer Weis' bezähmte.

TRANSLATION.

Should he come, my dear Acquaintance,
Just the same as when he left me,
I would flood his lips with kisses,
Though the blood of wolves had tinged them;
I would clasp his hand with pleasure,
Though his finger-ends were serpents.

Wind! If thou hadst understanding
Message to convey, and answer,
Something then should pass between us,
Pass between two parted lovers.
Glad I would forego all dainties,
E'en the meat on priestly table,
Rather than renounce his friendship,
Whom I quickly won in Summer
But in Winter could not hold him.

and Spring, he would almost seem to have had in his mind a poem by Olli Kymäläinen, a living poet, 'A Hymn of Thanksgiving for a Good Harvest.' " And we may add, in his Evangeline, "*he would almost seem to have had in his mind*" the "*Elgskyttarne*" of Runeburg.

Every connoisseur knows that the form of a work of art constitutes an integral part of that work, nay, oftentimes its chief excellence; for the material may be almost worthless, which, under the magic touch of genius, is transformed into shapes of beauty, that haunt the imaginations of mankind forever—like the bones of which Ariel sings:

" Full fathom five thy father lies;
Of his bones are corals made;
Those are pearls that were his eyes;
Nothing of him that doth fade,
But doth suffer a sea-change
Into something rich and strange."

When form and substance are brought into full harmony, perfectly joined in their mystic marriage, then art has reached her highest triumph. Destroy either and the glory vanishes. Take now from the Song of Hiawatha all that it owes to the Finns and its Indian legends will crumble back into the crude stories of Mr. Schoolcraft, or clothe them in a different garb and the whole character and complexion of the poem will be changed. The indebtedness, therefore, of this so-called "purely American epic" to the "children of Suomi," is, in our judgment, of such a magnitude, that it not only deserved, but had a right to acknowledgment; and the conduct of Mr. Longfellow is in no whit less censurable than that of a painter, who, finding by chance, in some secluded church or monastery in Italy, a master-piece of Raffaele, which had hitherto escaped the notice of the world, appropriates the entire form, design and coloring of the picture, adapts them to other persons and another scene, and then, with shut lips, exhibits the work to people, who know nothing of all this. It stands in striking contrast with the behavior of Horace, who, in the full consciousness of his own worth, is proud to render frequent tributes of praise to Sappho and Alcæus, of whose lyric

measures he made such free use, basing his claims to immortality on grounds like these :

"Dicar, qua, violens obstrepit Ausdus,
Et qua pauper aquæ Daunus agrestium
Regnavit populorum, ex humili potens,
*Princeps Æolium carmen ad Italos
Deduxisse modos.*"*

But further. Along with the form and metre, Mr. Longfellow has evidently transferred some of the Finnish legends and borrowed the spirit and coloring of others. By this, of course, we do not mean a transfer of *words*, but of ideas and conceptions. Now, it is the most natural thing in the world that, the long and earnest study of so glorious a poem as Kalewala, should make such an impression upon the mind of a poet, that, in taking away its form and metre, he should also, either consciously or unconsciously, carry off a portion of its substance. Hence, we do him no wrong in believing that all those parts of the Song of Hiawatha, *which are not fully supported by American authority and yet closely resemble passages in the Finnish epic*, have been imitated. We now give some of these parallels :

PRELUDE OF KALEWALA.

These the words we have received,
These the songs we do inherit,
Are of Wäinämöinen's girdle,
From the forge of Ilmarinen,
Of the sword of Kaukomieli,
Of the bow of Joukahainen,
Of the borders of the North-field,
Of the plains of Kalewala.

These my father sung afore time,
As he chipped the hatchet's handle ;

* As a writer in the "Boston Atlas" of Dec. 18th, sets up a man of straw, by saying that we accused Mr. Longfellow of "*plagiarism*," and brings in a passage from a new Life of Goethe by Mr. G. H. Lewes, where the great frequency and recklessness of this charge against poets is condemned, it may be well to note the following from the preface of the same work : "Acknowledgment of assistance is a cardinal point in literary courtesy too often neglected; and my book is in spirit, form and matter so widely different from those of Viehoff and Schäfer, containing so much, which they have not, and omitting so much, which they contain, that a reader, who should make a comparison, remembering that the same sources were open to me as to them, would probably form no idea of the assistance I have received; I am, therefore, the more anxious to acknowledge it."

These were taught me by my mother,
 As she twirled her flying spindle;
 When I on the floor was sporting,
 Round her knee was gaily dancing,
 As a pitiable weakling,
 As a weakling small of stature;
 Never failed there wondrous stories,
 Told of Sampo, told of Louhi;
 Old grew Sampo in the stories;
 Louhi vanished with her magic;
 In the songs Wipunen perished;
 In the play died Lemminkäinen.

There are many other stories,
 Magic sayings, which I learned,
 Which I gathered by the wayside,
 Culled amid the heather-blossoms,
 Rifled from the bushy copse;
 From the bending twigs I plucked them,
 Plucked them from the tender grasses,
 When a shepherd boy I sauntered,
 As a lad upon the pastures,
 On the honey-bearing meadows,
 On the gold-illuminated hillock,
 Following black Muurikki
 At the side of spotted Kimmo.

Songs the very coldness gave me,
 Music found I in the rain-drops;
 Other songs the winds brought to me,
 Other songs, the ocean-billows;
 Birds, by singing in the branches,
 And the tree-top spoke in whispers.

PRELUDE OF HIAWATHA.

Should you ask me, whence these stories?
 Whence these legends and traditions,
 With the odors of the forest,
 With the dew and damp of meadows,
 With the curling smoke of wigwams,
 With the rushing of great rivers,
 With their frequent repetitions
 And their wild reverberations,
 As of thunder in the mountains?

I should answer, I should tell you,
 "From the forests and the prairies,
 From the great Lakes of the Northland,
 From the land of the Ojibways,

From the land of the Dacotahs,
 From the mountains, moors, and fen-lands,
 Where the heron, the Shuh-shuh-gah,
 Feeds among the reeds and rushes:
 I repeat them as I heard them
 From the lips of Nawadaha,
 The musician, the sweet-singer."

Should you ask where Nawadaha
 Found the songs, so wild and wayward,
 Found these legends and traditions?
 I should answer, I should tell you,
 "In the bird's nests of the forest,
 In the lodges of the beaver,
 In the hoof prints of the bison,
 In the eyry of the eagle!
 All the wild fowl sang them to him,
 In the moor-lands and the fen-lands,
 In the melancholy marshes;
 Chet-o-waik, the plover, sang them,
 Mahng, the loon, the wild goose, Wawa,
 The blue heron, the Shuh-Shuh-gah,
 And the grouse, the Mush-ko-daaa!"

WAINOMOINEN'S BOAT.

Wäinömoinen old and truthful,
 He, the everlasting wizard,
 At his boat began to labor,
 Toiling o'er the unbuilt vessel,
 On the mist-enshrouded headland,
 On the forest-covered island;
 Wood was needed by the builder,
 Boards to form the boat were needed.

Who shall hunt the timber for him?
 Who shall get the solid oak-wood
 For the boat of Wäinömoinen,
 For the framework of his vessel?

Pellerwoinen, idle Sampsa,
 He must hunt the trees for timber,
 He must get the solid oak-wood,
 For the boat of Wäinömoinen,
 For the framework of his vessel.

Off upon the road he travels,
 Travels eastward to a mountain,
 To a second, to a third one,
 With a gold axe on his shoulder,
 In the axe a helve of copper,
 Till he meets a trembling aspen,

Three times higher than a man is.

He would strike the trembling aspen,
Fell it with his golden hatchet,
When the aspen spoke in this wise
Of herself, in haste demanding,
"What would'st thou, O Man, have from me?
What desirest me to grant you?"

Then did Sampsa Pellerwoinen
To this query answer, saying,
"This I wish to have, O Aspen!
This I seek and this I ask for:
But a boat for Wäinöläinen,
Timber for the singer's vessel."

Wondrous strange the words the aspen
Uttered with her hundred branches;
"It will sink, the boat will founder
If you frame it of my substance.
All my trunk is perforated;
Thrice within the present Summer
In my heart the worm has eaten,
At my root the worm has tarried."

Then did Sampsa Pellerwoinen
Further on his journey travel,
Turning now his wand'ring footsteps
To the region lying northward.

There he chanced to meet a fir-tree
Six times higher than a man is.
With his golden axe he smote it,
Struck upon it with his hatchet,
As he put the question, saying,
"Art thou surely fit, O, fir-tree!
For the boat of Wäinöläinen,
For the vessel of the singer?"

Hasty answer gave the fir-tree,
And her voice it rustled loudly,
"Of my body canst thou never
Build a boat, a six ribbed vessel,
I am but a faulty fir-tree;
Thrice within the present Summer,
In my top has hatched a raven,
On my boughs a crow has brooded."

Going southward he met an oak tree, to which he put the
same question.

Prudently the Oak-Tree answered,
Gave these very words in answer,
"I have wood enough to spare you,

Without fault and free of worm-holes,
 For the framework of a vessel.
 Thrice within the present Summer,
 Through me rays of sunlight shimmered,
 In my lofty crown the moon shone,
 In my branches called the cuckoo,
 In my top the small birds rested."

Then did Sampsä Pellerwoinen
 From his shoulder take the hatchet,
 To the tree he laid the hatchet,
 Equal strokes he dealt the oak-tree ;
 Soon the forest-giant tottered,
 Down the stately oak-tree thundered.

First he hewed the topmost branches ;
 Then he clove the trunk, and fashioned
 Boards, 'twere hard to tell the number,
 For the vessel of the singer,
 For the boat of Wäinöläinen.

" HIAWATHA'S SAILING.

" Give me of your bark, O Birch-Tree !
 Of your yellow bark, O Birch-Tree !
 Growing by the rushing river.
 Tall and stately in the valley !
 I a light canoe will build me,
 Build a swift Cheemaun for sailing."

* * * * *

And the tree with all its branches
 Rustled in the breeze of morning,
 Saying with a sigh of patience :

" Take my cloak, O Hiawatha !"

* * * * *

" Give me of your boughs, O Cedar !
 Of your strong and pliant branches,
 My canoe to make more steady,
 Make more strong and firm beneath me !"

Through the summit of the cedar
 Went a sound, a cry of horror,
 Went a murmur of resistance ;
 But it whispered, bending downward,

" Take my boughs, O Hiawatha !"

Down he hewed the boughs of cedar,
 Shaped them straightway to a framework,
 Like two bows he formed and shaped them,
 Like two bended bows together.

" Give me of your roots, O Tamarack !
 Of your fibrous roots, O Larch-Tree !

And the Larch, with all its fibres,

Shivered in the air of morning
 Touched his forehead with its tassels,
 Said with one long sigh of sorrow,
 "Take them all, O Hiawatha!"

* * * * *
 "Give me of your balm, O Fir-Tree!
 Of your balsam and your rosin,
 So to close the seams together
 That the water may not enter,
 That the river may not wet me!"

And the Fir-Tree, tall and sombre,
 Sobbed through all its robes of darkness,
 Rattled like a shore with pebbles,
 Answered wailing, answered weeping,
 "Take my balm, O Hiawatha!"*

Again: Hiawatha sets out in his boat on an expedition to conquer a mighty sturgeon, "Mishe-Nahma, King of Fishes." Wäinömoinen has likewise an adventure on the lake with a monstrous pike, the Water Hound, and slays him. Part of the body is dragged into the vessel and brought ashore, where the maidens come and cook the flesh for the three heroes, Wäinömoinen, Ilmarinen the Smith, and Lemminkainen.† After the feast is over, Wäinömoinen constructs a harp from the bones of the fish, and fits it up with strings of horse-hair. Crowds assemble to look at the wonderful instrument. Several persons who attempt to play upon it, make nothing but discord. At length he takes it into his own hands, and the effects of his music are thus described:

KALEWALA.

Wäinömoinen, old and truthful,
 He, the everlasting Wizard,
 Puts his fingers now in order,
 Moistens both the thumbs for playing,
 Sits upon the rock of gladness,
 Mounts the stone of song and sits there,
 On the height with silver flooded,
 On the gold-illuminated hillock,

* A letter writer in commenting on these passages, says, "We need not be surprised at their similarity, since boats are very apt to be made of wood." Our reply is: Heads are sometimes made of the same material.

† There is also a trio in Hiawatha. With the hero are associated Chibiabos and Kwasind, the Strong Man.

Takes the harp into his fingers,
With his knee the arch supporting ;
With his hands the harp he seizes,
Speaking, as he does, in this wise :
" Hither come ye all and listen,
Ye who never yet have heard it,
How immortal song resoundeth
To the Kantele's vibration !"

Then the aged Wainömmöinen
Straight began to play most sweetly
On the harp of bone constructed,
On the instrument of fish-bone ;
Quickly flew his nimble fingers,
Upward rose the thumb in playing.

Now was gladness rolled on gladness,
Out of joy did joy come welling,
Now resounded real music,
To the song was added singing,
Tones were uttered by the pike's tooth,
Loudly rang the plates of fish-bone,
Loud the chords of hair resounded,
Shrill the twanging of the horse-hair.

As the aged Wainömmöinen
Played, within the forest-mazes,
Animals on all fours going,
Walking with long strides, there were none,
Who did not approach to listen,
Came not to rejoice and wonder.

Hither hurried up the squirrels,
Passed from bough to bough by leaping ;
Hither turned their steps the ermines,
Placed themselves upon the fence-row ;
O'er the heath the moose-deer bounded ;
Even lynxes shared the gladness.

In the swamp the wolf was startled,
On the heath the bear was awakened,
On his bed among the fir-trees,
In the sombre, piny thicket ;
From afar the wolf came running.
Through the wood the bear advancing
Placed himself upon the fence-row,
Leaned upon the fence's wicket ;
To the rock it sank beneath him,
Dragging by its weight the wicket ;

Then he tumbled to a pine-tree,
Scrambled to a lordly fir-tree,
Hearkened to the wondrous music,
Hearkened, to enjoy and wonder.

Tapiola's prudent senior,
He, of Metsold, the master,
And of Tapio, the people,
All the boys and all the maidens,
Clambered to the mountain-summit,
To enjoy the wondrous music.
She, the lady of the forest,
Tapiola's prudent mistress,
Now put on her gay blue stockings,
Trimmed herself with scarlet ribbons,
Sat upon a birch-tree's swelling,
On the curving of an alder,
Listened to the fine Kantele,
Listened to its tones of gladness.

All the birds that fly in heaven,
All the wavers of two pinions,
Hither came with joyous flutter,
Hither came on wings of swiftness,
To enjoy the notes of gladness,
To rejoice themselves and wonder.

When the eagle in his eyry,
Heard such music-tones in Suomi,
In the nest he left his young ones,
Pruned his feathers for a journey
To the lofty heroes harping,
To the song of Wäinöläinen.

From his height the eagle sallied,
Through the clouds the hawk came flying,
Ducks emerging from the billows,
Swans from the unsteady marshes,
E'en the very smallest finches,
Finches green in troops of hundreds,
Yea, the merry larks by thousands,
Sported in the air's wide spaces,
Chirped upon the father's shoulders,
At the tones of Wäinöläinen.

E'en the sprites that haunt the welkin,
Beauteous virgins of the welkin,
Full of wonder, full of gladness,
Listened to the harp's loud music;
One upon the arching sky-roof

Sat upon the bow of heaven ;
 On a cloudlet sat another,
 Beaming on its crimson border.

* * * * *

Wäinämöinen, old and truthful,
 Played a whole day, played a second ;
 Of the heroes there was no one,
 No one of the men of valor,
 Not a man and not a woman,
 Not a girl with braided tresses,
 Whom he did not move to weeping,
 Did not stir the heart within him.
 Wept the young and wept the aged,
 Wept the men who were unmarried,
 Heroes who had long been wedded,
 Wept the half-grown boys and maidens,
 Yea, the very smallest maidens,
 At the old man's wondrous playing,
 Playing full of grace and beauty.*

HIAWATHA.

Most beloved by Hiawatha
 Was the gentle Chibiabos,
 He the best of all musicians,
 He the sweetest of all singers.
 Beautiful and childlike was he,
 Brave as man is, soft as woman,
 Pliant as a wand of willow,
 Stately as a deer with antlers.

When he sang, the village listened ;
 All the warriors gathered round him,
 All the women came to hear him ;
 Now he stirred their souls to passion,
 Now he melted them to pity.

From the hollow reeds he fashioned
 Flutes so musical and mellow,
 That the brook, the Sebowisha,
 Ceased to murmur in the woodland,
 That the wood-birds ceased from singing,
 And the squirrel, Adjidaumo,
 Ceased his chatter in the oak-tree
 And the rabbit, the Wabaseo,
 Sat upright to look and listen.

* This translation, though from the German, has been compared carefully with the Finnish text.

Yes, the brook, the Sebowisha,
Pausing said, "O Chibiabos,
Teach my waves to flow in music,
Softly as your words in singing!"

Yes, the blue-bird, the Owaisa,
Envious, said, "O Chibiabos,
Teach me tones as wild and wayward,
Teach me songs as full of frenzy!"

Yes, the Opechee, the robin,
Joyous, said, "O Chibiabos,
Teach me tones as sweet and tender,
Teach me songs as full of gladness!"

And the whippoorwill, Wawonaissa,
Sobbing said, "O Chibiabos,
Teach me tones as melancholy,
Teach me songs as full of sadness!"

The impertinent speeches of these modern birds give evidence of a sad degeneracy in manners as well as art, when compared with the reverent silence, joy and wonder of their ancient kindred.

Once more: The Christ-Child is born. Wäinöläinen baptizes him and departs:

Forth the aged Wäinöläinen
Moved amid the sail's loud rustle,
On the boat well bound with copper,
On the metal-girded vessel,
To the higher streak of mainland,
To the lower verge of Heaven,
Lingered with his boat there hanging,
With his vessel standing yonder;
Yet he left the harp behind him,
Fairest song he left in Suomi,
To the joy of all the people,
Fairest song to Suomi's children.

The Black-Robe priest appears and Hiawatha departs:

On the shore stood Hiawatha
Turned and waved his hand at parting;
On the clear and luminous water
Launched his birch canoe for sailing;

* * * * *
Sailed into the fiery sunset,
Sailed into the purple vapors,
Sailed into the dusk of evening,

And the people from the margin
Watched him floating, rising, sinking,
*Till the birch canoe seemed lifted
High into the sea of splendor,*
Till it sank into the vapors,
Like the new moon slowly, slowly
Sinking in the purple distance.

The legend is thus related by Mr. Schoolcraft, in his History of the Indian tribes :

"At its conclusion," (that is, of his speech to the people,) "he went down to the shore and assumed his seat in his mystical vessel. Sweet music was heard in the air, at the same moment, and as its cadence floated in the ears of the wondering multitude, *it rose in the air higher and higher*, till it vanished from the sight, and disappeared in the celestial regions inhabited only by Owaynee and his hosts."

Now, it is easy to see that Mr. Longfellow has not followed this version at all, for, instead of sending his hero straight up to heaven, as the extravagant fancy of the Indian requires, amid cadences of solemn music, his nicer taste overcoming his sense of historical propriety, has led him off upon the track of Wäinömöinen. The point of identity does not rest in the mere fact of departing in a boat (other heroes are represented as doing that; the Mexican Quetzalcoatl for instance,) but in *the manner of the going*.

At the same time, we are free to admit that much of the similarity of the Song of Hiawatha has its ground in nature and in fact. The myths of the two races are not wholly unlike in their general character, whilst the physical peculiarities of the Lake Superior region bear a strong resemblance to those of Finland, as reflected in Kalewala. And these circumstances probably suggested the writing of the modern poem. But, as the evident design of this poem was to portray the ideal Indian, as he existed in his native wilds, before the coming of the white-man, there was no warrant for the introduction of any foreign element. The Ojibway should have exhibited no traces of the Finn, either in thought, word or action. Whatever was added by the poet from the store-house of his own imagination, should have been in strict harmony with the legends themselves and the truth of history.

Had we never seen Kalewala, or had due honor been paid to it, we could have read the Song of Hiawatha with unmixed delight. As it is, our pleasure is marred ; and we regret it the more, because Mr. Longfellow certainly possesses a large share of "the vision and the faculty divine" in union with an extraordinary degree of poetic culture. He has no equal in his power of seizing upon and delineating the picturesque features of American scenery. Here, he is an undoubted master. In *Evangeline*, for example, how exquisitely beautiful are the pictures of the Lower Mississippi and the prairies, those

"Billowy bays of grass ever rolling in shadow and sunshine,"

where the hexameter loses its limping step and dances with a freedom and a grace, that would have charmed an ancient Greek ! And in the present poem the descriptions of nature are found to be wonderfully accurate, even when subjected to the severest scrutiny. His language and his rhythm are faultless—raised to the highest pitch of refinement and elegance. Indeed, so smooth and liquid is the flow of the verse, that we are sometimes led to wish for the relief of discords. And these are the qualities, we believe, which have made him so widely popular, both at home and abroad. But when it comes to fertility of thought, originality of invention and dramatic power, when he deals with persons and not things, we discern a remarkable weakness. Here, it seems, he cannot walk alone. He must have crutches, must lean upon the works of others. And this, perhaps, is the penalty, which awaits every poet, who devotes himself to the enthusiastic study of foreign literatures, to the exclusion of real life in its varied forms.

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ART. VI.—THE IDEA OF PRAYER.

FOUR elements are generally reckoned as entering into the constitution of prayer, to wit: Adoration, confession, petition and thanksgiving or praise. Adoration, is the posture of spirit induced by a consideration of what God is, as the Almighty and Righteous Sovereign of the creatures of his hand. Confession, is but the proper effect of this consideration, as awakening man to a sense of the humiliating contrast between himself and his Maker. Petition, then, follows in necessary sequence, as the utterance of his nature longing for its restoration to harmony and peace with God, while the discovery of the unmerited loving kindness of his Father reconciled in Christ Jesus, in bowing to a commiseration of his hapless estate, calls forth those generous sentiments and expressions of gratitude which constitute the substance of thanksgiving. The first two of these elements are indispensable to the true idea of prayer, involving, as they do, the attitude of spirit in which alone this idea can be realized. Yet when more narrowly viewed they must be regarded rather as the antecedents, while prayer in its definite and specific sense, is the aspiration of the soul after the living God. This is petition, or prayer, in its ordinary as well as primary acceptation. Of praise it may be remarked, moreover, that while indeed it enters necessarily into our act of worship, yet is it rather the consequent of prayer, just as already shown, adoration and confession are the antecedents. Its position is beyond prayer—in the enjoyment of that which is prayed for. In its *perfect* conception it is the estate and employment of “the spirits of the just made perfect;” involving the removal of all the disabilities under which the soul of man labors in this world, and its restoration to full harmony with the eternal ground of its being. It is its province then to supersede prayer, being the actual enjoyment of all after which it longs. And in this view of the subject, it

may be truly said, that when God shall have gathered all his ransomed people home, and the last accents of intercession shall have fallen from the lips of our adorable High Priest—when he shall have seen of the travail of his soul and be satisfied, and shall call his chosen ones to his marriage supper, then will no voice of prayer be heard; for no want will remain to interrupt “the voice of the great multitude,” and of the “many waters” and “of the mighty thunderings,” in their eternal anthem of “Alleluia, for the Lord God omnipotent reigneth.”

With this explanation, it is proposed to enter upon the discussion of *the true idea of prayer*.

There are ministers of the Gospel not a few, who do err most egregiously in their practice, if not in their theory of effectual preaching. Their pulpits are made to resound almost weekly, if not with “the thunders of Sinai,” at least with the severe proclamation of the imperatives of duty. Discussions of the fundamental articles of our Christian faith, the elucidation of the wonderful mysteries of grace, as presented in the doctrines of the incarnation, the atonement, the person, life, sufferings, death, resurrection and ascension of our Blessed Saviour; and the relation of our humanity thereunto; as also the dispensation of the Spirit—the Church as the living, operative miracle of redemption for the world, seem to be held as inappropriate to the ordinary wants of God’s people, as contrasted with the “thou shalt,” and the “thou shalt not.” Duty, duty is made the burden of their ministrations, just as though its observance were possible in any case, in the absence of the obeying element, which is the *positive faith* of Christianity itself. No pains is taken to explain what Christianity is, its nature, constitution and *consequent* requirements, even in so far as this is possible by the light of revelation and reason, and yet the professing Christian is expected to exemplify all these in his life and conduct. No wonder that our most pungent practical preaching, as by a monstrous misnomer it is called, is so miserably powerless for permanent good, and that congregations are languishing, and piety declining, under an almost unceasing strain of this *unevangelical* preaching.

This were bad enough, but what makes the case still worse,

is the almost inveterate tendency to negativism. Obedience is urged not so much by considerations of the goodness of God and the consciousness of his favor, as by the sanction of his displeasure with the disobedient. It is sought rather to coerce by a sense of fear, than to constrain by the gentle persuasives of love and gratitude. Thus duty is made irksome, a burden hardly to be borne, while the whole order of piety becomes legalistic, and to the same extent, unhappy. Doubts and fears the Christian will indeed experience, as he seeks to work out his salvation. But it is seriously to be questioned whether the Saviour commissioned his ambassadors for the purpose of intensifying this evil.

All that has now been said, applies with full force to the ordinary mode of presenting the duty of prayer, at least in the hands of many. True, they may present, as considerations for its observance, the many advantages which inure therefrom to the suppliant—the pleasure of our Redeemer in bearing their cries to the throne of his Father's mercy—their encouragement in the promise of gracious answer, and many more; but still is the whole subject usually rounded off with the inexorable mandate of Almighty God, and made to wear the aspect of a stern imperative. Now to admit that prayer is a duty, entitles no one to any special compliment, for none but a very fool will deny it. And to say that it is a Christian minister's duty to present it with all his power in that light, is equally clear. But it by no means follows, that he is to present it in that light and no other. A proper conception of the nature and ground of duty, must make this manifest to a demonstration.

What then is the ground of duty? Is it the commandment? No, verily. This is but the rule. A thing is a duty, not *because* it is commanded, but it is commanded because *it is* duty. The ground lies back of the injunction. Had God seen fit to proclaim a categorical mandate, that man should eat and drink, would the ground of obligation in this case hold simply in the mandate? If so, then the absence of such a mandate would imply the equal absence of the duty enjoined, and leave it optional, to say the least, with man, whether he would sustain life or not. So we must conclude, that because God forbids

murder, we are bound to do no murder, but if he had not forbidden it, then every man would be at full liberty to kill himself or any body else. Rather questionable morality we take it.

The ground of obligation, it may be repeated, lies back of the command, and holds in that, out of which this last itself proceeds, namely, the will of God. But here again care is very necessary to avoid a misconception. Under no circumstances must this holy will be regarded as arbitrary. In other words, we must never conceive of God as willing and commanding simply because he *sees fit* so to do. This were to make obligation ground itself in the *abstract* will of the Deity, which would militate fatally against the whole order of human responsibility. No, if the subject be rightly considered, it will be found that human obligation centres in the will of God, as that will has expressed itself in the form of creation. Here his will becomes concrete, clothes itself in a tangible form, and obligation in the case of this creation is but the inwrought necessities of its own constitution and being. The Divine will here is nothing else than the very vital energy and life of this its revelation. All its powers, functions and surroundings were constituted with specific reference to this animating principle, and the sum of duty for it is, the obligation of surrendering itself to its own inherent necessities, that is to say, to the law of its being, for this law *is* the will of God respecting it. Man is the head of this creation—its seat of consciousness. In him alone resides the power of an intelligent apprehension of the contents of the whole organism. Duty for him then, is an intelligent and voluntary conformity in all his thoughts, feelings and activities besides, to the normal law of his being as thus related to nature.

Nor does the presence of sin, as a state of disability and disorganization, affect materially this truth. Duty is for man since the fall, precisely what it was before, with this addition, however, the obligation, namely, to employ faithfully those remedial agencies which have been ordained for his elevation from the prostration of sin, and his restoration to his normal state of being, as provided for by grace in Christ Jesus. For the primary design of the incarnation was none other than to

restore humanity to its constitutional relation of union with the Godhead ; while as a means to this end it invested its gracious Subject with resources for the extrication of that nature from the toils of sin, and it superincumbent weight of guilt. In the application now of this provision of grace, so fully completed, and so mercifully offered to all who will accept its terms, it has pleased God, instead of causing it to act in a miraculous way—in the instantaneous restoration of man to the original design of his being, and full communion with his Maker, to secure all these necessary ends in the way of growth, in conformity to the laws of his human life. But as conformity to these laws, involves the exercise of intelligence and will, and as sin has eclipsed the light of knowledge with the night of ignorance, and enveloped the rule of duty for the will in its darkness, it must needs be, that if the wanderer escape to the light of life, that he be gently led by the hand of heavenly mercy, while the voice of inspiration instructs him in the way he should go. This instruction, however, is but the repeating of the laws, graven by the finger of God upon the table of his own benumbed heart, accompanied with such counsels and rules as may serve to lead him back again to the noon-tide of his Father's smiles.

What then are the commands of Scripture? They are, first, but the voice of God teaching man his holy will as implanted deep in his own nature in the form of inwrought law ; and second, his injunctions to employ the appointed means and ordinances for the restoration of spiritual health. It must be observed, however, that neither are these latter commands arbitrary, that is, without any adequate necessity in the wants of humanity. They are grounded in, and consequently grow out of, the very wants they are designed to relieve. Nature laboring with hunger pains cries out for food, while nature's God, with the opening of his liberal hand, proclaims the command, Take and eat. Nature cries for food, and when it eats, it no less obeys the mandate of its Creator, than enjoys an unspeakable privilege.

From all this, it must be manifest, that those ministers who delight to insist upon obedience, so exclusively upon the ground of stern objective duty, do err,—that duty is always privi-

lege—the privilege, by the help of God, of doing his will, which will invariably includes the highest possible good for his children.

The solution of the question, whether prayer falls within the first or second class of commands as above distinguished, is of importance in the development of its true idea. If it belong to the first, then is it an original and permanent necessity of humanity, recognizing no event in its entire history as its special occasion. Although God, from the eminence of inerrable wisdom, pronounced his works "very good;" although he had it in store for man, on condition of his favorable response to the test of his allegiance, to admit him to the dignity of a participation of the tree of life, and thus to seal him with the sacramental and infallible boon of immortality, and confirm him in the possession of that supernatural grace which would ever have abounded unto the satisfaction of his every capacity; nevertheless, according to this assignment of the command, must he have experienced in his sinless and sanctified being the pains of moral imperfection and unsatisfied want. For prayer, in the sense of petition, as now under consideration, presupposes a sense of want, and in its absence, is wholly precluded, else would it be the mockery of asking for that for which we have neither the desire nor the want. It is indeed but the language of humanity stricken with the consciousness of imperfection. Unless now we suppose it possible for this evil to inhere in the original conception and perfect realization of our nature as the fruit of creative energy, prayer cannot be taken as an original organic necessity of humanity, but on the other hand, must be regarded as a necessity growing out of the disturbing effects of sin; and accordingly we give it its proper place in the second class.

This reasoning may serve to illustrate the justness of the position already in substance defined, that in so far as imperfection and sin are the unhappy characteristics of human life, prayer is a duty grounded in its deranged constitution. In as far as this derangement is overcome by grace, to the same extent it is superseded by the language of praise; and when at last the conquest of grace shall triumph in the adjudgment of

the people of God to their eternal reward, praise and glory to God and the Lamb, those normal activities of their being, will exult in the banishment of all painful want, for he shall be their portion and their fulness forevermore.

We are now prepared to define more specifically what prayer is. As to its outward form it is necessarily variable. Any befitting outward activity may serve to express its spirit, and while indeed it ordinarily clothes itself in language, yet is this far from being the only, or even the most prevailing form of expression. In whatever form the consciousness of human imperfection reveals itself, and seeks to satisfy its wants; in all its heavings and groans, its toils and its labors, its cries and its tears, does man, its unhappy subject, pray. In its deepest idea and life then, prayer may be defined to be, *the longing of humanity after perfection*; while in the form of the actual, it is *the exercise of its various powers in the use of their corresponding outward appliances, for the satisfaction of its sense of deficiency.*

In the light of this definition, it requires neither labored reflection, nor particularly keen moral sensibilities, to appreciate the force of this duty. It must be perceived that it grounds itself in our instinctive aversion to pain, and longing after peace. Moreover, until man becomes perfectly indifferent to his personal happiness, even in this world—until he can find rest in the throes of pain, and enjoyment in the convulsions of misery, if that were possible, he will—he must pray. Not that he will necessarily realize the Christian idea, or perchance pray even to the Christian's God, but still will he pray, and continue to pray, nor will the blight of Jehovah's curse, nor the weight of his terrific damnation be able to stifle the groans and cries of his nature, created originally for immortal praise.

The world around us, yea, the world under the bondage of sin and spiritual death, breathes forth its unceasing groans in prayer. And the Christian man need but have eyes and ears, that his soul be moved with pity as he contemplates. How shall we else resolve the riddle of this universal scene of disquietude and unrest? How else explain why man, the divinely constituted lord of

this terrene creation, should ever seek for rest and find it not? Why this dissatisfaction with all acquired resources? Why this thirsting after glory, and those fearful oblations poured out upon the quenchless fires of ambition? Why this panting after power, and those herculean efforts after empire? Why this mammon worship, which pays its daily offerings of sacrifice of the heart's richest gems, and even the heavenly casket of the soul itself? Why the impotence of misfortune and disappointed hope, to disarm the spirit of man of his energy in the conflict of life? Why all this restless, ceaseless toil and strife, confusion and noise, this treadmill plodding in the beaten track, and those gigantic efforts in the domain of mind? Why all these, and ten thousand fold besides of the indications of the world's unrest, and its struggling after some higher good? Are all these meaningless? Or speak they not of the divinity which stirs in the inner temple of the soul, and inspires it with anxious cravings after its lost communion with God. They are but the mournful evidence that humanity has capacities which in vain are sought to be filled with the unsubstantial tinsel of this world. They are but the living response which the world is ever summing up in answer to the startling challenge of the Lord of life, "What shall it profit a man if he should gain the whole world and lose his own soul." But yet what mean all these restless activities? They are the effort of the soul of man to satisfy its longings. It feels its painful want, and dark and unintelligent though this want may be, yet it feels it, and seeks through all the wide domain of nature, if perchance its peace may be found. Inspired by dreams of happy realization, it nerves its mightiest energies in the pursuit of its fancied talisman of peace. There are strains of seraphic harmony which ever rise amid the jarring discord of conflicting passions and emotions, from its secret chambers, which tell of its lost estate, and fill it with longing after rest. And these mighty and unceasing efforts are but the labors of this longing, if mayhaps it may find a panacea for its suffering consciousness. As such, they are the voice of the world's prayer. But hapless world, its cries go not forth to the Lord, the God and ground of its peace—for by nature it knows him

not—but to its own impotent powers, and to the fell divinity that sways the iron sceptre of its slavery. The god of this world hears these cries, and regales his delighted ears with these misdirected sighs; while by some hellish magic he presents the deceptive lure of rest, hard by the pitfall of eternal death. Thus does the world worship the Devil, and thus he answers its bitter prayer.

A careful contemplation of the workings of humanity, as they have developed themselves in the various systems of heathen religion, will serve still further to elucidate the idea of prayer as now exhibited. These systems themselves are not, as many will have it, but the fruit of a vague and corrupted tradition, telling of a God, and of man's allegiance and responsibility, handed down perchance from the righteous survivors of the flood, and wrought with various degrees of skill. Than this, no conception could well be more unsatisfactory. Such a tradition without a subjective basis in our nature, could not have survived as many decades of years, as are centuries claimed for it by this assumption. For the heart of man is too much averse to things of divine import to cherish them for an hour, but for their innate existence. We are well aware of the vehemence with which the doctrine of innate ideas has been, and still is, denounced by some schools of philosophy. But it falls to the lot of the nineteenth century to estimate the wisdom of their denunciations, as it contemplates their ruins upon the shoals of infidelity. Ideas are innate; deny it who will. Not indeed like wares treasured in the hidden storehouse of the mind, but rather as the vital substrata of being, permeating its every department, forming and shaping all its powers, and defining what it is and what it is not. The constitution of humanity presupposes the existence of God, and this too in the form of an inwrought concrete idea, according to which its every part and faculty were originally shaped—by it its very being conditioned. And subtract this in thought, if we can, and it ceases to be human, a shapeless, meaningless, lifeless figment of the brain.

Such being the case, God is the permanent ground of our human life, which, unlike the product of human skill, which

falls from the hands of its constructor a separate and independent thing, "lives and moves and has its being in him." It has its innate affinities for the supernatural, and only as it rejoices in its vital union with Divinity, does it realize its own true idea. Sin, unhappily, has sundered the bonds of this union—deprived man of his necessary communion with his Maker, and overwhelmed his being with confusion, and inward as well as outward derangement. But it had no power to overthrow the fundamental idea of his being. Nor indeed could it, short of annihilation itself. His nature could be deranged, his faculties blunted, his will perverted, and his positive union with God broken up—all this, and much more, could be, and was, disastrously effected, but amid it all, humanity ceased not to be human. Still does the divinity stir in the deserted and ruined sanctuary of the soul, and whisper in its leaden ear the consciousness of its relationship to Heaven. Thus is it ever awakened to a sense of its own inward necessities and wants, and does it grope around in its blindness to find the God of whom its very being necessarily speaks.

The religions of heathendom, are but the efforts of benighted humanity, striving in its mighty weakness to discover its God. Its consciousness protests his existence, and points to him as the key note of all its lost harmonies. Its sense of guilt mantles his hidden brow with frowns of wrath, and guided thus by its own unconscious prophecies does it vainly seek to reconstruct its ruined altars, and lay thereon the imagined price of its Sovereign's smiles. In a word, all these untiring, noble, stupendous, yet impotent efforts of man in the sphere of religion, his confounding the divine with the human, and linking them together in unholy wedlock; his deification of the human, his hero worship; and especially his deeply solemn conceptions of the incarnation, that grand central point of all true religion, together with his horrible ritual of penitence with its rivers of sacrificial blood; all are but the strivings of his nature after the satisfaction of its instinctive necessities, goaded on by the crushing weight of guilt and imperfection—the outward expression of its longing for deliverance from its ills—its unceasing prayer for the realization of its true idea and relations of being.

But we turn now to the contemplation of our subject, as embodied in the Christian idea. And this, too, with the more grateful feelings, as our enquiring steps emerge from the tortuous labyrinths of nature, and pursue the path marked out by the hand of eternal verity. From groping in the wake of instinct, confounded by its own appalling mystery, we view it in the light of his revelation, whose life resolves the enigma of humanity, and whose words awake the soul to a consciousness of its own celestial import, its perversion, and its remedy. Here, and here alone, may we learn the cause and meaning of those painful appetencies of our nature which stir up the ocean of life with the storms of ceaseless unrest;—here, the meaning of our longings, and the activities with which they seek their appeasement—the idea and form of prayer.

We have already had occasion to remark upon God as the ground of our being—the fact of his existence as underlying its very constitution; that because of this fact, man is what he is, and to the extent that we seek to obliterate it, is it at the same time sought to efface his every distinctively human feature. The reason why man was created thus, is because God made him for himself, and establishing him upon the basis of his own self-existence, he must needs live in him, and from him draw perpetually, as the fountain of his life. This involves, consequently, a most mysterious, yea, most vital union. And to sunder this union, were to cut off the supplies of life from man, break up his constitutional relations to the Author of his existence, and leave the inwrought necessities of his nature to pant in agony after the satisfaction forever beyond his reach. Such indeed is the wretched estate into which he was plunged by sin; upheld by the force of an indestructible existence, despoiled of his life and truth, he exhibited a monstrous caricature of the creative wisdom of Almighty God—a miserable living lie. Thus were the life-strings of creation torn asunder, and it remained for creative energy alone to knit them anew. It was resolved accordingly in the councils of infinite mercy, to interpose in man's behalf. But this could be done, only as the divine attributes would be fully vindicated, and man's moral nature respected. For, on the one hand, om-

nipotence itself had no power to compromise the integrity of God's character, while, on the other, none but a voluntary allegiance, on the part of the creature, could satisfy his own nature, and comport with the reciprocal relations ordained between himself and his Creator. The divine will, as embodied in the constitution of man, constituted him a free moral agent, and as such, demanded his services; and to have ignored this quality, were to have violated that will, and to have eliminated one of the fundamental elements of his nature. "God is indeed merciful, but he is also just, and his justice requires" that even in his interposition for the salvation of the world, his truth and holiness must assert their immutable character, at the same time that the integrity of humanity be most uncompromisingly preserved.

Thus was it, that in the nature of things, both human and divine, the human will could not be set aside. Moreover, just as little was it possible, that it should be controlled by purely objective force. For this, in the end, involves precisely the same difficulty, as practically considered, there would be in either case a destruction of responsibility, and a defeat of the intention of creation. In the matter, therefore, of human redemption, while indeed it required the intervention of creative power to make it possible, and provide the means, yet the apprehension of the provision thus made, by man, could be effected only in accordance with, and through the operation of the laws of his human life. Now in the economy of his nature, the will is the energizing, operative principle, and is the power by which the dictates of reason and consciousness are carried into execution. Consciousness discerns the want, reason the object and means of attainment, and the will employs the means. This may be laid down as the general rule, subject indeed to exceptions caused by the deranging power of sin. But doubtless many of the apparent exceptions, will, upon proper reflection, be found to be resolvable by this rule. Thus acting, the will is free, even though the voice of consciousness is indistinct, and the prescriptions of reason entirely in error. The effect of sin was not only to break up the harmony of relations subsisting between man and the great centre of his

being, but likewise to envelop the rational faculties in the night of ignorance, and misdirecting them from apprehending God, led them to expend their energies, and, at the same time, those of the will, in the sphere of nature. But this alienation was not the result of merely objective and involuntary force. It was rather purely voluntary,—man's will yielding to considerations addressed to this rationality, so that if he would be delivered again from his alienation, he must necessarily be engaged in the exercise of the same will, to abjure his rebellion, and freely lay hold upon the proffered assistance of grace. How now, it may be asked, was this end to be compassed, averse, as by nature he is, to the service of the living God, so as not to interfere with the freedom of his will; as we have already seen, that the ignoring of the will, in any way, or its coercion by objective constraint, would have been to inflict precisely this injury? No way remained to induce this exercise of the will but through the means of reason and consciousness, as these might be roused to a sense of their misery and helplessness. Consciousness must, in the way of actual experience, discover its crippled and diseased condition, and reason must be convicted of its imbecility, alike to discover and attain the necessary remedy. Then only would the will be constrained, in full accord with its native freedom, to consent to and lay hold upon the provisions of salvation. All this required a process, and hence the necessity of that long pupillage of centuries prior to the revelation of grace in Christ Jesus. In pursuance of this end, it was first indispensable that man be given over to the workings of his own deranged constitution, and thus awakened to a painful consciousness of evil and deficiency. And this result was inevitable; for his nature could not otherwise than seek to satisfy its inherent necessities, and languish in its disability for the attainment. Deep within the soul were ever felt longings after peace, and there were heard the groans of conscious guilt, while conscience and his entire moral being, spoke of an offended but unknown Deity. And the earnestness with which the human soul groped after its God, and the prodigality of its offerings for the appeasement of his wrath, stand forth with prominence in almost

every system of false religion—those deplorable monuments of man's divinity and ruin—those abortive results of this painful experience.

Such was the discipline by which alone the natural man could be awakened even to a partial sense of his dignity and his misery. But from every attempt to purge his conscience in the stagnant pools of nature, did he rise befouled the more with the mire of its corruption. All tended to plunge him into the blackest despair, yet was he without the ability to believe its atheistical teaching. And in the prophetic language of one of the master spirits of ancient heathendom, did his heart teach him, that the "gods must bow the heavens and come down to man, or he was forever undone." Here arose the necessity for a revelation of the true God, as the ground of his being, and the object of all his longings; that, by the declaration of his holy law he might be still farther instructed in the mystery of his being and his guilt. This revelation was necessary, as he had yet to learn the unfathomed depths of his ruin and his helplessness. For the same fell spirit which at first had poisoned his imagination with dreams of self-sufficiency, sang again its deceptive strains, and bespoke him, that with a knowledge of the true God, and the light of his revealed will, he could himself reap the honor of his delivery from the fetters of his bondage, and scale the height of his relations to his Maker. And it was not until the merciless demand of the law had thundered its displeasure over his every altar of sacrifice, and stricken him in the dust from his every attempt to run in the way of its command—not until by its holy rule of righteousness it convicted him of the violation of its every precept, and in his actual experience demonstrated his inability alike to satisfy and obey—not until it had fired his desponding soul with the most agonizing cravings after the living God and communion with him, that as a schoolmaster, it had prepared him for the revelation of grace in Christ Jesus.

Who now that has ears attuned to the harmony of truth, can contemplate the wailings of humanity while struggling in its earlier wanderings from the Egypt of its spiritual death to the Canaan of its redemption, as exhibited in the ancient heathen

religions, and fail to discern in the harsh discord of its groans and sighs, its longings and cravings, its cries and its tears, its offerings, its vows, its altars of sacrifice, its worship, in a word, in the whole round of its inward and outward religious activity, one unceasing and heart-rending prayer, for deliverance from the bondage of guilt, and for the satisfaction of all its wants—its restoration to God, as the ground and perfection of its being. The same may be said of the Jewish dispensation, as the second stadium in the preparation of humanity for its redemption. Objectively considered, it was indeed the ordinance of the Most High—the projection of Christianity, in the form of type and shadow. But in that its ritual became the medium of man's intercourse with his Maker—the exponent of his consciousness of want, and his aspirations after perfection by union with him, did it sum up one continuous living prayer.

The office of the dispensation of the law, was to conduct its disciples to the keenest apprehension of their guilt, and impotence for all remedial attainments, thus indicating the necessity of their promised daysman and pointing to his coming. Beyond this, it had no power in itself to go. It could teach man his wants, but for their satisfaction it could but direct to Christ, the Messiah of God. So when this, its mission, was accomplished, and its insufficiency in itself came to be apprehended, while as yet the revelation of the incarnate God delayed, it could but excite in him the intensest longing for his Redeemer—the Desire of his aching heart.

Such was the painful experience, through which the human soul must needs be conducted to a deeper and clearer consciousness of its misery and imperfection, and to confound its rationality with a demonstration of its own impotence. By this course, in full accordance with the rights of the will, was it prepared to acquiesce in the provisions of grace, as in the fulness of time they might be revealed. It was only thus that it could be legitimately brought into a befitting posture for the reception of his grace, and this posture is that precisely of prayer.

The revelation of grace, as it was accomplished in the person of our Blessed Lord, and treasured up in his Body, the

Church, for the health of all succeeding ages, did not, neither was it designed to raise man at once and entirely, in a miraculous way, from the attitude of prayer to the full perfection of praise. Nor indeed could it, for the economy of redemption must needs have its limits, and be operative only in accordance with the laws of his constitution. For these laws were but the will of the Creator as it developed itself in his work. And God could not institute any remedial agencies, or order of procedure, which would in any way conflict with his holy will as already asserted, and therefore must this economy be thus constructed. As then involved in this general necessity, and as already asserted, the rights of the will as free, must be respected, and the power of acceptance and continued coöperation, or, on the other hand, of refusal, must be guaranteed. And this is true of every individual, in all ages, onward to the end of time. Hence could this plan attain its perfect consummation only in a gradual way. But what is thus true of this plan, as it relates to the general life of humanity, is equally so as respects its individual manifestations; for the perfection of the individual is conditioned absolutely by that of the general. Therefore, in his redemption there is a like gradual process. This presupposes the continued presence of sin in his relations to his race and to nature, and to overcome this is the design of his spiritual growth. During this process, now even with the presence of the divinely implanted principle of life, there will be a consciousness of remaining want and imperfection, and to the same extent the necessity and indeed the very principle of prayer.

The effect of regeneration, is to place man in such a relation to God in Christ Jesus, as to make his perfection attainable, not that it at once and infallibly invests him with it. The condition of this attainment holds in the coöperation of his powers with the divine assistance. This assistance is administered through the medium of his reason and spiritual susceptibilities, and involves the necessity of their legitimate exercise. Included herein, of course, is the activity of the will. What now, we may ask, is the consideration which constrains the will, averse, as it is by nature, to this very activity? It

will not do to say, the mandate of duty. For, as already shown, the outward command is but an index specifying the subjective necessities of our nature. This activity of the will is commanded because *it is* duty, and it is duty because the constitution of our nature as embodying the divine will requires it. The response to the above question then, must be, that the will is constrained by the necessities of our being, as contrasted with its present condition, and as apprehended by reason in the light of consciousness and revelation. But all these necessities are included in, and satisfied alone by the perfection of our nature, therefore is the longing of this our nature after its ideal estate of communion with God the constraining power.

It is, however, to be remarked here, that this longing in the case of the regenerate soul, is no longer, as in the case of the world, a groping in the dark. It has been enabled by the illuminating grace of the Spirit, to discern the goal of its being, in the person of Jesus Christ. And in proportion as it apprehends him, is it made to realize the rest towards which its disquietude has ever pointed. For in him, heaven and earth have come to a joyful marriage—humanity brought back from the wanderings of its desolation, and raised to that union with the eternal God, for which it was originally designed. In him it is restored to its true relations to its Creator; and the individual raised unto the dignity of a new creature, will ultimately realize the full perfection of his nature. But this in the way of gradual attainment. Meanwhile the soul having found the great object of all its struggles, grows still more impatient under the restraints of remaining imperfection, and fired with an all-consuming ardor of love, pants in its deepest consciousness to be lost in the object of its supreme affection. Thus does it realize the profound truth of the confession of the sainted Bishop of Hippo, "Thou madest us for Thyself, and our heart is restless, until it repose in Thee."

In the Christian's longing after perfection, which, of course, is nothing else than his panting after the living God, and vital communion with him, we discern the yearnings of love. Love, however, in its true conception, is not as too often imagined, a

mere feeling, than which it grounds itself vastly deeper in our nature. It is the vital tie which binds in living marriage the complementary sides of life—it is the bond of perfectness of whatever it may be predicated. "God is love." With him it is a state of being—of absolute perfection and harmony in all his relations, both outward and inward. With man it is also a state of being. A state of perfectness in all his relations—of complete union and harmony, both with God and his neighbor. Feeling, then, so far from being the ground of love, is its result or mode of expression to consciousness. Where it is consummated, the feelings will be in a state of peace, rejoicing in the embrace of its object. It excludes fear, anxiety, longing and the like painful emotions, for the simple reason that it is in a state of consummation. But to the extent that this completion is wanting, will our nature struggle after it in the experiences just named. The Christian throughout the pilgrimage of his mortal life, finds not this consummation of his love to his incarnate God, although at times he may enjoy its refreshing foretastes, and as a natural consequence, does his soul languish and yearn therefor. He feels the drawings of his Saviour's affection, and reciprocally does his spirit with anxious cravings, now raised by his reason and faith to the form of intelligent desires, bend forward after a perfect realization. Then is it that his heart, swelling with unutterable aspirations, pours forth its cries and tears at the throne of heavenly grace.

But the spirit of prayer exhausts not itself in oral supplication. God has been pleased, in accordance with the laws of our humanity, to dispense his ordinary mercies, not in a miraculous way, but by means of agencies which call for the exercise of our natural powers. He answers the prayer of the hungry through the channels of industrious labor; and the enquirer after truth invokes the aid of heavenly wisdom in vain, only as he seeks it in the use of those means which are its appointed channels of communication. Why does the student of the truth bend his powers to study? For the same reason that he prays; both, namely, that he may replenish his soul with wisdom, and endow his spirit with the pearl of priceless value. His thirst for knowledge expresses itself now in petition, then

in the use of the necessary means of attainment. In both alike does the ear of his Heavenly Father discern the spirit and the form of prayer. This spirit, therefore, confines not its outward assertion to language, but with equal relative fitness it expresses itself through every activity of our human life. But all power, both in heaven and on earth, has been given to him, "who is head over all things unto the Church," and thus made tributary either directly or indirectly to the economy of redemption. We must not suppose, however, that the power here spoken of, is merely that of unmediated omnipotence, by which all resources, both human and divine, are made subservient to this general interest. But rather, that the plan of redemption, as wrought out by the new creation in Christ Jesus, being the embodiment of the original design of creation, rescued from the perversion of the fall, comprehends again the full idea of humanity in all its relations and manifestations; as well as all divine power. In this view, the power on earth, as given to Christ, includes accordingly, not only the treasures and susceptibilities of inanimate nature, nor either as superadded, those alone of animate but irrational creation; for these at every point presuppose the presence and wants of the world of mankind. But all comprehensive as it is, it includes all the higher correlatives, as manifested in the corresponding human potencies. So that all the resources of learning, art, business, politics and civilization are fully included. All these were rescued from the dominion of sin, and given to our blessed Lord as trophies of his victorious conflict. These now, as thus sanctified, are ordained as means for the promotion of the divine glory, in their appointed ministrations to the plan of redeeming grace, and in this office are designed to call forth the corresponding human activities, with a full apprehension of, and consent, to this fact. In truth, Christianity covers the whole domain of human life, and all its powers and institutions are but means for its furtherance to final consummation. All this is evident to Christian consciousness, even while reason may for the time, fail to understand. The employment of these agencies, accordingly, as means to an end beyond themselves, presupposes the want of the end

thus sought, and the desire of its attainment, as the motive for their employment. It is indeed but the outward assertion of the infelt want and its lawful endeavor after satisfaction. But in all this does the pious heart feel its own impotence, and employs these instrumentalities in reliance upon heavenly benediction. Now what is this but the spirit of prayer longing for deliverance from the bondage of imperfection; which spirit conforming itself outwardly to the divine appointment, breathes itself into the sympathizing ear of the Redeemer. Oral prayer, and prayer in the form of actual life, are but different manifestations of the same spirit, through different powers of our being. As such we are enabled to view the life of the man of God, in so far as he is governed by the principle of love, as one unceasing anxious prayer; just as on the other hand, the life of the glorified spirit, is one continuous anthem of praise. Here on earth he "prays without ceasing," there in heaven his loud halleluias shall know no end.

Thus is the life of the Christian, if we except his attainments in sanctification, for in these he realizes to the same extent the idea of praise, from the womb, not only to the grave, but to the resurrection, one long unceasing prayer. With the first breath that inflated his new born lungs, did he lament the misery of imperfection, and cry out unconsciously for a deliverer. With his infantile cries and tears did he supplicate assistance. He prayed in the restlessness and ever recurring dissatisfaction with childhood's sports, and in his fatiguing quest after youthful enjoyment. He prayed in his aspirations after the fancied happiness and contentment of manhood's privileges and cares—in his offerings at the shrine of pleasure, in his devotion to his domestic comforts, in his sacrifices of anxious toil as offered upon the altar of mammon. He prayed when his soul, turning with unrest from the vanity of this world, sought with repentant tears the smiles of a compassionate Redeemer. He prayed in every pious act and every Christian duty—in every toil, in every sigh, in every effort to do his Master's will. He prayed and still prays, and here it reaches its culmination, when at the altar of the church he receives the treasures of Christ's redemption in partaking of his broken body and shed

blood. For as his labors after the meat that perishes find their consummation in the act of eating, so his Christian toils and prayers are in like manner consummated in the spiritual feast of grace and eternal life. Let no one imagine then, that he prays aright, and so as to insure the answer, who partakes not in this holy mystery of the altar. For what will it avail with our wants, though we labor day by day for bread, if wickedly we refuse to partake when it is ministered unto us? The pious soul longs for its full repose in the perfection of its being—it pants after the living God, and what will benefit all its panting, if when he offers himself in the grace of the sacrament, it refuse to eat and drink?

Prayer must not be sundered from the Eucharist, as though they were separate and independent spiritual exercises. As just remarked, this last is but the ultimate complete form of the first. For in it does the hungry soul open wide its mouth in protestation of its sense of want, and in supplication for its supplies, while God our Saviour, by the hands of his minister, dispenses the needful food. The Eucharist, then, is the point at which the divine and human activities meet. The very attitude of reciprocity on the part of the human, is in itself the deepest and most comprehensive form of prayer of which it is capable. In it do all the powers of its being unite, whose every voice now hushed into the stillness of unutterable desire, breathes its most intense supplication into the ear of the divine, whose hand of mercy is outstretched to administer to its wants. Indeed, it may be said in general, that the means of grace are the media through which all true prayer for grace and faith is answered. The prayer for faith through the Preached Gospel; for forgiveness of sins and inclusion in the kingdom of grace, through holy Baptism; for growth in sanctification, and all things necessary thereunto, through the Lord's Supper. To stand wilfully aloof from these divine ordinances, prayer and all human activities besides are vain, for the reason precisely that their true idea is never realized, and their employment is not pursued with that growing importunity which is indispensable to an answer.

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ART. VII.—THE EPISCOPATE, VIEWED AS A CENTRE OF UNITY.*

It is perhaps less the duty of people to find the Church, than for the Church to appear before them. And the life which she may have, goes further to make her manifest, than the form in which she appears, indispensable as is an organized form in which her life must be externalized, in order to her manifestation. It may be questioned, too, whether those who have the most correct ideas of her form, have always the most adequate ideas of her character. The Church is, (as we have elsewhere expressed it,) less a subject for precise definition, than a supernatural object for an adherence "of a true heart, in love."† We cannot doubt that it was *thus* regarded (with whatever accompanying misapprehensions,) by the author of the hymn, so cherished by Episcopalians, "I love thy Church, O God." If that eminent congregationalist had tarried here till now, he would doubtless have been one of those who not merely utter regrets at the disunion prevailing, but do their utmost to diffuse a proper sense of the evils arising from "the divided and distracted state of our American Protestant Christianity" (as the memorialists to the House of Bishops expressed it.)

The time appears to be at hand, when there will be an abundant outpouring of the Holy Spirit, to impel the progress of Christ's kingdom in an unbelieving and anti-christian world; and the tenor of those prophecies, from which we infer the approaching visitation from on High, necessitates the expectation that there must be an unusual manifestation of His peculiar influences as a Spirit of Unity.

* This article contains some views, especially in relation to Episcopacy, for which the Editors do not wish to be held responsible; but as the discussion possesses value in its bearing upon one side of the great question of Church unity, we deem it worthy of a place and therefore submit it to the attention of our readers.—Eds.

† Ἀγαπᾷς αὐτήν ὡς ἑαυτήν. Eph. 4: 15.

Without asserting to our brethren of other denominations, that, if the Churches are ever to be united, this or that must be universally accepted,—we do not hesitate to express a conviction, that, when the Blessed Spirit of Unity shall be shed abroad as we are expecting, whatever ecclesiastical changes He may inspire, whether in pure or in corrupt Churches, Episcopacy will be retained and diffused through His influences, ordinary or extraordinary.

Not to bring up the question of primitive or historical claims, or that founded on the most prevalent acceptance of Episcopacy throughout the Christian world, its intrinsic recommendations are greater *conservatism* and (*ceteris paribus*) greater *adaptedness for efficiency*, than any other prevalent system. If the *former* attribute is conceded, it may then be assumed that, if unity is a desirable thing, the hope of its attainment could hardly justify, as a condition for it, the sacrifice of the very institution which has so marked a tendency to promote its conservation when attained. With reference to the *other* attribute claimed, the following observations are submitted. Every one of our chief pastors is a missionary to a section of country, called a diocese (in this country unreasonably and prejudicially extensive). Ordinarily, home missionaries are far from being the ablest or the most influential men in their respective denominations. But here is a peculiar feature in our Church, of a two-fold character: namely, that every bishop is, as such, a missionary, (though he may not be one of the "missionary bishops," so called;) and that every section of the country, practicable to the attention of a missionary of such order and such powers, has one assigned to it, whether it has or has not a sufficient number of *other* ministers. Whether he is a solitary pioneer of the Church, or is the stationed centre of consolidation to a numerous body of clergy, there must be every where, *one such* missionary. Every minister, in whatever part of the land he may be, has no less a one for a visiting co-laborer, so far as the latter can divide his energies among all in the field assigned to his supervision, and, we may add, in every form in which his aid can be ministered. Hence, we can understand how the inspired wisdom of the

Apostles led *them* to the diffusion of the Episcopal system, apart from any question of ulterior purpose as identified with the Episcopal order.

But the reader, if he be of a different denomination from ourselves, might well say to us: Your Church is provided, as you shew, with a body of chief pastors, selected on an average from your best men; having official duties characterized with variety, extension, and concentration, at the same time; and privileged with unlimited opportunities for the influential and efficient fulfilment of them: each of these high functionaries having the beneficial stimulus of a dignified and congenial rivalry on each side of his diocese, where another such functionary has a similar field; also the collateral stimulus of concentrated responsibilities, arising from the fact that, whilst the administration of this grand field is assigned to *him*, no other pastor similarly commissioned can enter it, except on an application for his indispensable assistance. In short, your pastors of this class have, *morally*, all the duties of so many apostles, and the privileges too, excepting such as depend on extraordinary inspiration. With such superintendence, and with a communion occupying in general the most favorable social position, with all this, what proportionate influence has your Church on the population of this land? Our neighbors, by making our representation of episcopacy, in one of its aspects, the basis of such reasoning with us, and by urging the same with power, may do us almost as much good, perhaps, as if they at once accepted the representation as a good ground for a movement, towards the incorporation of the religious spirit of the land with our organization. It should be remembered too, that, in speaking of the superior efficiency of Episcopacy, we assumed *other things to be equal*. And this brings home to our communion the question, whether its arbitrary regulations are calculated to give the episcopal system fair play. In the memorial to the House of Bishops, it is earnestly pleaded (in substance) that this question must be answered in the negative. It really seems as if, while other Churches were doing the best they could for themselves, our own had acted more prejudicially, than all her Protestant rivals together, to her interests.

Yet, were she to adopt at once a policy tending to make up for her crippled efficiency hitherto, there is little doubt that the rising generation would see her one day become the first denomination in the land, alike in numbers and in generally recognized efficiency.

Some time ago, our people had a habit—one far from being peculiar to our communion—of congratulating one another on the remarkable progress of the Church in every relation; and scripture phrase, thus applied, became cant, from repetition in congratulatory addresses at conventions. At what a rate we were said to be “lengthening our cords, and strengthening our stakes!” So it was with other communions. But we hear nothing of that kind now. As for statistics of progress, our people have not been lately very curious, for reasons which they well know. To be told that all the prominent denominations are in no better case, is poor consolation under the circumstances: for, what does it prove? Only that the Churches generally, are making little headway against the infidelity, so marked among the moral features of this age.* The enemy is “coming in like a flood,” while Christians are divided, as if in order to be overcome.

It happens, in this case, that we Episcopalians can best serve others by seeing to ourselves. By placing the Episcopate on the vantage ground of greater independence, the effect, both within and without our pale, would soon be felt. Our members should frankly compare the inherent advantages of the episcopal system in *itself*, with the result of its *direction* by “the Protestant Episcopal Church.”

* The following extract from a prize essay on Infidelity, appeared in some of the public journals, about a year ago:

“The Edinburgh Review, which is not chargeable with countenancing exaggerated statements in these matters, said about two years ago: The ‘total annual issue of *immoral* publications has been stated at twenty-one millions, being more than the total issues of the Society for promoting Christian knowledge, the Religious Tract Society, the British and Foreign Bible Society, the Scottish Bible Society, the Trinitarian Bible Society, and some seventy Magazines.’ More recently it has been affirmed, that, during the year 1861, the purely *infidel* press in London issued publications to the amount of more than twelve millions; the issues of avowed atheism, during the same period, exceed two hundred and forty thousand; and, in addition to these, were issued upwards of seventeen millions and a half of a negative or corrupting character. All this is exclusive of what are properly called newspapers.”

Things do not look better in this country.

If the Bishops had free range to make their own selections of real missionaries, that is of men adapted to the several fields of enterprise,—as to whom they have *not* a choice, so long as they are confined to the Anglican type,—not only their official scope, but their views as men, would be more enlarged, and their impulses would be less under the influence of party associations.

If only unfettered, the Episcopate might perhaps gradually obtain general recognition as a central bond of unity among Christians,—regulating, without impairing, the freedom required for unfolding their life into the outward expression natural to it,—genially controlling, so as to justify, their divergences, and combining these in social operation for a common end, even to the breaking down of all sectarian partitions. At all events, instead of being a retired college within a circumscribed denomination, the Episcopate would be more sensibly felt, as related to Protestant Christendom at large; next, identified with its best interests; then, acknowledged to be of indispensable presence, by all conservative spirits.

A not tardy result of the restoration of the Bishops to becoming independence, would be their natural access to the heart of any evangelical body. They would ascertain, with better precision than from public appearances, whether the satisfaction of the several denominations of Christians, as to the adequacy of their respective organizations to the work of the Lord, has not found striking limits at this epoch; and whether there are not many thoughtful men in them who apprehend something to be wanting in the organizations to which they are respectively related, to complete the furniture of the same, either as an element of conservatism, or as an appliance for effective militant life in trying times. They would be in a favorable position for consultation upon such subjects, in which position they are not at present, being regarded as bound hand and foot by the trammels of an inflexible system. They would occupy in every respect a more advantageous observatory, for a free and unprejudiced contemplation of surrounding scenes, illustrating every form of spiritual want, and suggestive both of requirements and of resources for ecclesiastical provision and enterprise.

Hence, another very important advantage in the Episcopate, if thus free, is that it would be in a position to enter upon the question of flexibility in ecclesiastical usages, with other denominations, and that with a considerable vantage ground. It would feel more interest in ascertaining and exhibiting how far that quality marks the usages of those who have been complaining all along of our want of it; also in illustrating, through Episcopal acts, the compatibility of it with Episcopal institutions.

It would further result, naturally enough, from the advanced state of things contemplated, that the Episcopate could more *effectually* bring before the Christian public the sentiments characterizing the Protestant standards of faith in common, though insufficiently known *as held in common*. We will endeavor to illustrate this point. All the standards bequeathed by the Reformers contain statements respecting the sacraments, the substance of which, if put forth in merely equivalent terms by those who have subscribed to them, is regarded by many who have likewise subscribed to them, as of Romish tendency. So great is this their liability, that it is hardly prudent in a clergyman, addressing congregations instructed in the Anglican Catechism and Ritual, to cite the *stronger* statements of *other* Protestant symbols. Nay more, the same imprudence would be charged even on a *concio ad clerum*, containing such citations without qualification, if the hearers, from neglect of dogmatic history, are not awake to the bearing of expressions in their historical relations to doctrinal sentiments. Illustrations from those symbols are here unnecessary, and might only impart a more argumentative character to this brief article than is intended. Suffice it to repeat the observation of one of the ablest theological writers in this country: "It is remarkable, that what may be styled the *high* sacramental doctrine, is not put forward with any special prominence, in the teachings of the Church of England, as compared with the view held by the Reformed Church generally in the sixteenth century."† Now why are many good Christians,

† NEVIN—Mystical Presence. p. 98.

of various denominations, *tenacious* of formal professions of faith, parts of which have no acceptance with them? Statements to which they subscribe, and require all to subscribe, as the condition of ministering in their respective communions, are condemned by them as savoring of heresy, when found incorporated with a ritual, as with our baptismal service. This is a mysterious inconsistency; for we are not speaking of those who indifferently and only formally subscribe to confessions, or who without honest motives and pious interests would censure any communion whatever. It is true, that "piety has a transmuting power, and often turns the inconsistency of the understanding into food for the goodness of the heart."† Possibly, too, it may thus transmute unfair prejudice sometimes, though morally perilous it is to be too confident of it. But this explains no more than the phenomenon of *upheld integrity* in this connection; it does not solve the difficulty in point. Intelligible enough are the objections made to portions of the baptismal service; but not so the adherence of the objectors to a dogmatic confession of certain principles with reference to sacramental ordinances, when such confession of faith is addressed to *men*,—while they condemn the same principles when grafted, less artificially, into a confession of faith addressed to GOD in the public worship (that is, included in a liturgy). In any question respecting the bearing of expressions, it seems indubitable, that imprecision or indefiniteness are of less account, on *principle*, where they occur in the utterances of the heart, in prayer or in exhortation, than where they are used for the logical and definite presentation of dogmas, or for the authoritative demarcations of sect. If justification for an adherence to the confessional forms of a past age is found in the admitted dissociation of them, at that period, from objectionable tenets now sometimes associated with them, we may fairly put this question: In behalf of what form of words, containing some expressions of undetermined significance, can the apology of history be more happily adduced, than in behalf of the baptismal service? For it is enough to advert to the fact that, in the time of Queen Elizabeth, the

† Edinburgh Review—Art. on Church Parties.

most fastidious of the Puritans made no objection to any part of it. We are free to say that, however inexpedient may be our indiscriminating popular use of that service,[†] yet any doctrinal ground of objection to it by those who retain the phraseology of the Reformers, is incompatible not only with their own antecedents, but also with their actual position.

But a candid attention to the language of our symbols will show any one, that our Church would not have to make any alterations in her theology (as almost every other Church would have to do) in order to act as a middle party for the concentration of Trinitarian Protestant Churches in general. In fact, she includes many members assimilating in their divers shades of opinion to such other denominations respectively—setting aside the question what form of Church government is the most perfect, or the best adapted to promote the well-being of a Church. This shews the latitude conceded by our Church, as regards *doctrine*. As an instance of the difficulty that would be in the way of the Presbyterian Church, acting as a central party, even for the association of *other Presbyterian* bodies, we need but refer to the article on the Church, in her Confession. This represents the Church as consisting of “those that confess the true religion, *together with their children*.” Of course we are aware, that an inference which such expressions might seem to warrant, is not intended: namely, that there will be a perpetual *succession* of true Christians in any family in which *one* generation of such a character is found, since each generation certifies the pious character of the next one. That article has on this account drawn a smile even from strict Presbyterians; yet, on the other hand, there are some high churchmen to whom it must be quite acceptable as a form of sound words, if, as they have said for themselves, they were “born in the Church.”

[†] In the baptismal offices, the use of the expression “regenerate” and, in the address commencing, “Seeing now, dearly beloved,” might as well be left to the discretion of the minister, considering the degree of contention there is as to its import, and the different associations with it occasioned by variations to which the sense of terms is subject in the course of ages. The fact that the symbols in the Reformed Churches generally, substantially justify the words as they stand, is a strong guarantee that the faith will not be impaired by the relaxation of a rule, requiring the use of that mode of expression. In the first Prayer-book, the address referred to did not occur.

From what we have remarked, have we not at least as reasonable a claim to a liberal construction of our liturgical phraseology—related as it is to broad doctrinal articles—as any other denomination to a like construction of its more precise definitions of faith? And is there not more to be excepted against, in the *inconsistency* of our brethren of other Churches with their own Confessions, than in the *agreement* of our Ritual with those very Confessions?

Such home questions must engage the attention of Christians, before any measures of a tendency to promote Christian unity will be seriously entertained by them, however they may affect to deplore the present state of things. And who but unfettered Bishops, inviting general recognition, and in a position favorable for the recommendation of their claims, would be competent, both from their independent position, and by means of the personal associations that would gather around it, to set palpably before the different denominations, the extent to which unity characterizes the compared faith of the several Reformed Churches—the unfairness of most of these Churches towards others, holding that faith in common with them—and the happy consequences that would follow, from their return to a due appreciation of their respective creeds? Any number of persons fairly representing those different creeds, if united under the Episcopate, exercising less conditioned functions, would not present such internal disunion as that which marks the Episcopate Church *as it is*.

It may appear to some, that if there is (as we have remarked) so near a prospect of the Spirit of God taking this whole matter in hand, and working out the desired result in His own way, it is unnecessary for man to take urgent measures for that end. But should it not rather be considered as a reason for Christians to bestir themselves in good time, so as to be ready coöperators with God? That glorious fiat, by which evil is sure to be arrested at a certain point—"hitherto shalt thou come, but no further, and here shall thy proud waves be stayed"—is an encouragement indeed to patience in the *first* place, but not to patience *exclusively*. The Lord God condescends to make men co-workers with him, whether as fellow-laborers

aspiring to advance his kingdom, or as instruments in spite of themselves. They that are not for him are against him, as he himself said with a *human* voice, and in the character of a member of society declaring principles essential to the welfare of His fellow-men. It is only when we see that there is nothing for us to do as co-workers with God in any matter, that our "strength is to sit still;" and that, not in a spirit of indifference, but *waiting to see God work*, and looking forward with readiness for humble yet honored *participation* in his work, according to our calling.

Among such as are cold towards any present activity in this direction are those who, while they do not doubt the eventual triumph of the principle of Unity, think it useless to attempt to hasten its arrival, on the ground that it must be the work of ages. This actual delay must be admitted of all those attainments in general by society, which required a marked change in essential characteristics: and never more than in connection with the general subject now before us, have we felt the presence of an old and deep impression, received from the memorable words of HUGH JAMES ROSE (we hear them still): "Few of you can hope, in your generation, so slow is the progress of truth and of good, to see of the travail of your soul and be satisfied."* But the stern truth that the progress of any good is ordinarily slow, if used to discourage even feeble individual effort to impart to it impulses, the development of which may not be till "after many days," and perhaps generations, might as well be used to discourage the preaching of the Gospel. The spirit of every movement, and of any encouragement or discouragement of it, should have reference to the "light that shineth in a dark place," whereunto they "do well that take heed"—the sure word of Prophecy; likewise to the signs of our times, not the least striking of which is the progressive tendency, in many countries, of both Protestantism and Roman Catholicism to merge into Infidelity. We cannot but connect with this sign the state of the kingdoms—those in general of the old Roman world—the world of the

* Sermon on the "Duty of maintaining the truth"—preached before the University of Cambridge.

Prophetic Scriptures. If the political developments of our age, so rapid that time for them is of little consideration, are referrible, even conjecturably, to that place in Prophecy to which many enlightened persons refer them—namely, as connected with the latter times,—then, for the Churches to wait inactively for ages to bring them into a state of unity, is but blind indifference to the question, whether there shall be “faith on the earth,” in times the most menacing to the foundations of Christianized society.

P. B.

SUPPLEMENTAL NOTE.

Since this article was written, which was not very recently, we have been surprised at finding that many Episcopalians, while consenting to such a relaxation of the canons as may promote Church-extension, have principally, if not exclusively, in view a lowering of the standard of qualifications for the Diaconate,—as if, with the present estimate of that ministerial office among us, a facilitated access to it would find acceptance with many, without an eye to a similar facilitation, by and by, of their attainment to the priesthood likewise! Now, we protest against a lowering of clerical culture for the present times, with reference to any grade whatever of the ministry; and we could even desire an understanding in common, if it were possible, among the heads of all Christian denominations, with reference to a higher culture than is now general in the several ministerial orders, with a view to save the clerical profession from that lower estimate by society, with which it is already threatened, through the neglect of its *material* support—and this just at the crisis when the forces of antichrist are gathering greater moral and intellectual strength than they ever have had. The method of Church-extension which we sustain, consists in opening the holy ministry under *Episcopal jurisdiction* to different types of the Trinitarian Protestant mind, in order to enrich our professional resources, and to strengthen our forces,—not to keep the one impoverished, and the other weakened, as may be expected from confining the ministry to one type, and lowering the required attainments

in a portion of this narrow circle—a portion, that, if so privileged, would be apt, at a future day, to jostle out other ministers from parochial demand, in consideration of the cheaper services of the former.

ART. VIII. LITURGICAL CONTRIBUTION.

THE LAYING OF A CORNER STONE.*

[After the sermon, the officers and members of the congregation being present, the presiding minister shall address them as follows:]

Beloved brethren in the Lord Jesus Christ, you are here assembled for the purpose of laying, with suitable solemnities, the corner stone of an edifice which you desire to build for the worship of God. This desire, we trust, has proceeded from that feeling of piety which ought to characterise you as a Christian congregation, and which can be acceptable to God, only so far as it springs from such a source. If you are actuated in this undertaking by motives which God approves, you may expect the Lord's blessing to rest upon what you are doing, and to realize what the devout Psalmist felt when he exclaimed, "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord."

The corner stone to which frequent allusion is made in the Holy Scriptures, was a part of the foundation on which the edifice rested. "Behold," saith the Lord in Isaiah, "I lay in Zion, *for a foundation*, a stone, a tried stone, a precious corner stone, *a sure foundation*." And in St. Paul's Epistle to the Ephesians, we have these words: "Being built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone." Thus it appears the corner stone was a part of the *foundation* on which the edifice rested. Having

* This is a Form heretofore in use, but revised and enlarged.

its place in the corner, it united and bound together two walls. One corner stone was laid upon another, and the same was done at each of the four corners of the building. The corner-stones were therefore many; but all of them taken collectively, were spoken of as *one*. A single stone, larger, stronger, and more beautiful than others, was laid in one of the corners, either at the top or foundation wall, as the representative of all the rest, and of the whole foundation, and was emphatically *the* corner stone, the *chief* corner stone, or the *head* of the corner. Hence Jesus Christ is called both the *foundation* and the *corner stone*, in the glorious edifice of Christianity;—by which figure is meant, that what is taught concerning him in the Gospel, is that essential part of our religion which sustains and holds together the whole system, and without which Christianity falls to the ground.

The laying of the corner stone is the decisive act in the commencement of your edifice; that act by which it is announced that a beginning is made to build the house; it is particularly so, when the corner stone is placed in the bottom of the foundation, and is the first stone that is laid. This decisive act, so full of promise, and waking up emotions so pleasing and joyful, is justly made a prominent one, and when accompanied by solemnities suited to the occasion, it is well adapted to inspire us with an abiding sense of God's goodness, and our insufficiency without him. It is right and proper that we should publicly acknowledge our dependence on him, both in the attempt to erect the edifice, and in the prosecution of the object for which it is intended. Such an acknowledgment gives to God an honor which is due to him, and at the same time impresses our hearts with reverence and awe towards him. "Except the Lord build the house, they labor in vain who build it." This was the sentiment of Solomon, the wisest and richest of the kings of Israel, whose prosperity in all great undertakings was so remarkable, and brought so much glory to his reign. It becomes us, like him, on all occasions, especially in every important matter, to be deeply sensible of the power, the universal dominion, the all-wise, holy, and irresistible government of God; to feel that we are his needy creatures,

dependent on his pleasure for each moment of our existence ; that we cannot even move without him ; that the success of all our undertakings depends upon him ; and that when we design to honor him, or to promote the public good, it is for *him* to say whether *we* are the instruments, and *our measures* the means which He will choose to employ for those ends. When David thought to build a house of God, the Lord forbade him, and said, I have chosen *thy son* to build me a house.

Let us, therefore, humble ourselves before God, and confess his name, and seek his favor in solemn prayer. But you will first repeat with me, rising up in your places, the articles of our Catholic, undoubted Christian Faith :

I believe in God, the Father Almighty, maker of heaven and earth : And in Jesus Christ, his only begotten Son, our Lord ; who was conceived by the Holy Ghost, born of the Virgin Mary ; suffered under Pontius Pilate ; was crucified, dead, and buried. He descended into hell : the third day he rose from the dead ; he ascended into heaven, and sitteth at the right hand of God, the Father Almighty. From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost. I believe in the Holy Catholic Church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body, and the life everlasting. Amen.

[Prayer by the minister.]

O Lord, our God, who art the king eternal, immortal, invisible, the same without change from everlasting to everlasting ; who fillest all places with thy presence, and manifesting thyself in thy glorious attributes through all thy works ; thou reignest in heaven and earth, and doest whatsoever seemeth good to thee, and there is none that can resist thee, nor say to thee, What doest thou ?

We desire, O God, to be wholly guided by thy good pleasure, and we beseech thee to hear us only so far as our petitions are in accordance with thy blessed will. Thou knowest the object for which we are now assembled, and discernest the thought of every heart. Grant, O Lord, that, in erecting this house, we may have no desire which thou canst not approve ; no motive or end but to promote thy glory, and to edify ourselves

and others in thy truth. Mercifully accept our purpose to erect this house for the worship of thy name; prosper our work, and help us to bring it to the desired completion. "A man's heart deviseth his way, but the Lord directeth his steps." We confess unto thee, O God, that without thy favor, our counsels and our exertions avail nothing. We cannot erect this house, nor attain to the end at which we aim, by any strength of our own, if the Lord be against us. We, therefore, turn to thee, and humbly beseech thee, to grant us thy presence and the light of thy countenance, to the end that we may be prospered. May the work of this house be performed without injury or accident to any person: may harmony and enlightened zeal animate every heart, and may the promotion of thy glory, in the salvation of men, and the good of thy beloved Church, be the great aim of all who shall worship thee in this place. May our undertaking be indeed subservient to thy glory, and to the interests of our souls, and of the souls of many who may come to this place to hear thy Gospel, and to honor thee. May we find here a house of God, where many are born again, and a gate of heaven through which many shall enter into life eternal. May we serve thee in singleness of heart, doing all thy pleasure, and learn in our experience that it is blessed to serve thee, and that we are most happy when we live nearest to thee, and are most devoted to thy glory. Hear us, O Lord; for thou art our God in whom we trust. Let us find favor in thy sight, and let thy great mercy be upon us. Pardon our sins and our infirmity, and accept our prayer, through the merit of Jesus Christ, our Saviour; and to thee, the only true and living God, Father, Son, and Holy Ghost, be glory forever and ever. Amen.

[Here the stone shall be laid and adjusted; and after the Bible, Heidelberg Catechism, Hymn book, and other suitable books or papers are deposited in the excavation prepared in the stone for their reception, the minister officiating shall say the following form:]

In the name of the Triune God, the Father, the Son, and the Holy Ghost, we lay this stone for a foundation of a house of worship to be consecrated to his service. In so doing we acknowledge his all-ruling Providence, and proclaim Jesus

Christ as the great Corner stone of his Church, and the foundation of all our hopes of present and eternal salvation ; and may the infinite Lord hear us, and in his mercy accept us, through Jesus Christ, our Redeemer and Advocate. Amen.

[Here shall be read the 96th Psalm, as follows:]

1. O sing unto the Lord a new song ; sing unto the Lord all the earth.

2. Sing unto the Lord, bless his name ; show forth his salvation from day to day.

3. Declare his glory among the heathen, his wonders among all people.

4. For the Lord is great and greatly to be praised ; he is to be feared above all gods.

5. For all the gods of the nations are idols ; but the Lord made the heavens.

6. Honor and majesty are before him, strength and beauty are in his sanctuary.

7. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

8. Give unto the Lord the glory due unto his name ; bring an offering, and come into his courts.

9. O worship the Lord in the beauty of his holiness ; fear before him, all the earth.

10. Say among the heathen that the Lord reigneth, the world also shall be established that it shall not be moved ; he shall judge the people righteously.

11. Let the heavens rejoice, and let the earth be glad ; let the sea roar, and the fullness thereof.

12. Let the field be joyful, and all that is therein ; then shall all the trees of the wood rejoice.

13. Before the Lord ; for he cometh, for he cometh to judge the earth ; he shall judge the world with righteousness, and the people with his truth. Amen.

[Here the 96th Psalm, or an appropriate hymn shall be sung ; and the people shall then be dismissed with the usual benediction.]

ART. IX.—SHORT NOTICES.

THE PROTESTANT THEOLOGICAL AND ECCLESIASTICAL ENCYCLOPEDIA: being a Condensed Translation of Herzog's Real Encyclopedia, with Additions from other Sources. By Rev. J. H. A. Bomberger, D. D., Pastor of the First German Reformed church, Philadelphia, assisted by distinguished Theologians of various denominations. Part I. pp. 128. Philadelphia. Lindsay & Blakiston.

IN the last number of the Review we called attention to this Theological Encyclopedia and published *Abelard*, *Abraham* and *Adam*, sent us by the Editor in advance of the issue by the Publishers, as specimens of a new and valuable work. The original, uniting in its support the ripest Christian scholars on the continent of Europe, is undoubtedly superior, in point of historical and philological research and fidelity to Protestant Evangelical Christianity, to all others, excellent as many of them are, which have preceded it. The condensed translation, of which the first Part has just left the press, is, as far as we have had opportunity to examine it, a faithful reproduction of the original in fluent and idiomatic English.

The subjects which it embraces belong to the Literature of the Catholic and Protestant Religion and Church. It will furnish the most reliable results of recent study and discoveries in the various departments of Science relating to Christianity, including the following:

1. BIBLICAL LITERATURE: Biblical Philology, Geography, History, Botany, Geology, Natural History, Antiquities, Criticism and Hermeneutics.

2. SYSTEMATIC LITERATURE: Apologetic, Dogmatic and Moral Sciences, Polemical and Pastoral Theology, Homiletics, Liturgical Church Polity and Church Arts.

3. HISTORICAL LITERATURE: Church History and Antiquities, Theology, History of Sects and Heresies, Patristic History, Biography, &c.

4. HISTORICAL SYMBOLISM, or a Representation of the Comparative Position and Relation of the various Evangelical Denominations, and their respective Doctrinal characteristics.

The work is to be completed in twelve parts, of 128 double column,

closely printed pages each. It will be a Thesaurus of Biblical, Historical and Theological Literature, very valuable to all Christians and indispensable especially to clergymen and students of Theology. For there is nothing now in the English language which can supply its place.

The exterior execution attests the taste and skill for which the enterprising Publishers, Lindsay & Blakiston, have gained an extensive reputation. The paper, typography and general style of the publication are of the first order. G.

A VOICE FROM THE PIOUS DEAD OF THE MEDICAL PROFESSION ;
or Memoirs of Eminent Physicians who have fallen asleep in Jesus :
with a Preliminary Dissertation on the Cross, as the Key to all
Knowledge. By Henry J. Brown, A. M., M. D. Philadelphia :
Higgins & Perkinpine. pp. 320.

As the title indicates, the book opens with a dissertation on the Cross in its relation to the Life-Union, to Nature and to Medicine. Then follow well written memoirs of William Hay, Esq., and Drs. Good, Hope, Bateman, Godman, Gordon, Broughton and Capadose. The Dissertation is clear and sound. Taking his position at the Cross, and viewing the contradictions of the natural world, the difficulties of reason and the mysteries of moral evil, in its supernatural light, the author sees in Jesus Christ, very God and very Man in One, the only true resolution of every problem. The individuals, we think, are selected in good taste ; and the Memoirs, as a whole, afford a forcible illustration of the testimony of the Medical Profession to the truth and divine power of the Christian Religion.

High intrinsic honor and moral worth, it is scarcely necessary to say, attach to the Medical Profession ; and it includes without doubt many of the strongest minds, the most erudite scholars and the most exemplary Christians of the world. But it is also true that many physicians, both in cities and in the country, live in habits of open profanity and immorality, and do not seem to think the want of a decided moral character to be any material disqualification for the difficult and delicate duties of their profession. In truth, however, a profane and immoral physician is a monster, less hideous only than a profane and immoral minister of the Gospel. This book by Dr. Brown, serves two good purposes. It indirectly but decidedly rebukes the men who disgrace the noble art of medicine ; and holds out bright and shining lights to allure young physicians into the path of wisdom and honor. G.

THE LIFE AND TIMES OF JOHN CALVIN, THE GREAT REFORMER.

Translated from the German of Paul Henry, D. D., Minister and Seminary Instructor in Berlin, by Henry Stebbings, D. D., F. R. S.

In two volumes. New York: Robert Carter & Brothers.

THIS is a full and complete life of one who is, in a wide sense, a representative man. The book is rightly called "Life and Times," for it unfolds to us in nearly one thousand pages the general workings of the Reformation life during more than the first half of the 15th century. This was necessary in order to portray fully the life of the Reformer, whose influence was so mighty a factor in the history of the times. Though there have been lives of Calvin before this, yet the Theological public is agreed that this is the only work at all adequate to the theme. It is learned, thorough, and drawn from the sources. The author inspires you with confidence on every page. Its great excellence is its sober, dignified tone. It is not dramatical in the style of D' Aubigne, making characters frisk lightly before you, but a picture of earnest men with an earnest age as its background. Dr. Henry brings out the mind of Calvin, not only as it appears in his public acts, but also as it lies in his written works. How much of the deep and most earnest life of a man like Calvin, after all, is only found preserved as the soul of what he has written. This is frequently overlooked by biographers.

There is much brought out in this volume, which, if candidly read, will modify the views and feelings of many in regard to Calvin's peculiar theological views; especially in regard to his relation to the melancholy case of Servetus. What gives this vindication more force to the reader's mind, is the fact that Dr. Henry gives evidence abundant, as he passes along, that he has not taken up Calvin as a hero to exalt and praise, but with a steady hand records his faults as well as his virtues. We earnestly commend this life of Calvin to all who seek true and full information in regard to this man of history. His deep and strong sacramental spirit, however difficult, perhaps impossible, it may be to reconcile it with his views concerning the divine decrees, is much needed at the present day as a check to reformers of the Reformation. The book is gotten up in fine style, and every page is a true pleasure to the eye. The Carters, of whose list of theological publications we have frequently spoken in praise, have done a good work in bringing out this excellent Life of John Calvin.

H. H.

EXTRACTS FROM THE DIARY AND CORRESPONDENCE OF THE LATE AMOS LAWRENCE; with a brief Account of some Incidents in his Life. Edited by his son, William R. Lawrence, M. D. pp. 369. Boston: Gould & Lincoln, 1856. Smith & English, Philadelphia.

Biographies of remarkable men constitute a most interesting as well as instructive species of literature. They furnish a practical exemplification of human nature in its very best forms. Especially is this the case, when the principles of Christianity underlie all the thoughts, feelings and acts of the individual, whose life is portrayed. The perusal of such books, therefore, not only affords interesting entertainment, but also cannot fail to leave its impress for good. In view of this fact, every friend of humanity must rejoice at their multiplication.

The work before us comes very properly under this class. It is made up mainly of extracts from what the subject of it has written himself, and his whole spirit and life breathe thus throughout it in an unadulterated form. It is the man speaking and acting for himself. The work was originally prepared by his son for private circulation, and a small edition of it accordingly printed and circulated among the nearest relatives and friends. It is now given to the public, at the instance of many of his acquaintances, in the hope that it may be useful to others, especially to young men, just setting out in the active pursuits of life.

Amos Lawrence was one of the most remarkable men of his age. He arose from circumstances of poverty to great affluence, and became especially distinguished for the number and amount of his contributions to charitable purposes. He was a man, who lived and acted in all things most strictly in accordance with rule, from his earliest to his latest years, and allowed the principles of religion to pervade his whole life and conduct. His example, as portrayed in these extracts from his diary and correspondence, furnishes most salutary lessons to all who would succeed in the business pursuits of life. No better book than it, therefore, apart from divine revelation itself, can be placed into the hands of young men. F.